

NATIONAL UNITY



**ADRIEN
ARCAND**

National Unity

Adrien Arcand



TRADITION

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A SHORT
STUDY
OF THE LIFE OF
ADRIEN ARCAND

BIOGRAPHICAL SKETCH

National Unity Party of Canada

N.U.P.C.

BIOGRAPHICAL SKETCH

Adrien Arcand was born at Montreal, in the Parish of the Immaculate Conception on October 3rd, 1899. His father, Narcisse Arcand, originally from Saint-Joseph-de-Deschambault (Portneuf), was a carpenter involved in trade union organizing. His mother, Marie-Anne Mathieu, came into the world at Sainte-Marie-de-Beauce and made her name as a school directress, organist and mistress of the chapel.

This worker family had twelve children, Adrien being the fourth. In honor of his parents, Mr. Arcand wrote: "I owe to my highly intelligent and deeply Christian mother principles that I find excellent, and a special taste for writing what I think; to an energetic and quite courageous father, a love of work which has been my best heritage, and a measure of fighting spirit that some admire and others fault." (*Biographies canadiennes-française*, Montréal, 1930, p. 340)

Adrien Arcand was a student at Saint Stanislaus school. He did his secondary studies at Collège de Saint-Jean and at Collège de Montréal (graduating in 1919). He began his philosophy at Collège Sainte-Marie while studying evenings with the engineer Paul DeGuise, at the Forest Products laboratory (attached to McGill University). The young Adrien wanted to become a chemical engineer.

Unhappily, this scientific career plan was destroyed by illness.

An epidemic of the Spanish influenza hit Canada at this time, and Adrien Arcand was confined to bed for nine months. He could have lost his life, for the epidemic left 43,000 dead in Canada: 13,000 in Quebec and 3,000 in Montreal (out of 30,000 recorded cases in the Canadian metropolis).

As of 1920, he earned his living as a journalist at *La Patrie* (a daily), at *La Presse* and at the *Montreal Star* – mastering English as well as his mother tongue. In 1923, he was one of the founders, and vice-president, of the Society of French-Canadian Authors.¹

In 1924, after basic training, he obtained the rank of Lieutenant in the Royal Canadian Militia with the Châteauguay regiment, whose official emblem he designed with his brother, Major Louis-Georges Arcand.

On April 14, 1925, he married Yvonne Giguère of Quebec City. They had three sons: Yves-Adrien, Jean-Louis and Pierre.

While employed as a legal and theatrical columnist at *La Presse*, Mr. Arcand founded the Union of Catholic Journalists of Montreal², assuming its presidency. Management of the daily looked askance on the matter and moved to annihilate the union. Mr. Joseph Bourdon, a veteran in the profession, tells the story of the events of 1929 as follows:

“(...) Not having lived in proximity to Mr. Arcand in those years, there was a period when we saw one another, when we talked together daily. And I always appreciated his great qualities of heart and spirit. He was an honest man. And I can cite another fact for you:... He had been fired from *La Presse* along with Hervé Gagné (...). Now, Hervé Gagné and Adrien Arcand wanted to organize a journalists’ union at *La Presse* and were fired because they refused to sign a document stating that they would not take part in a union. But Adrien Arcand and Hervé Gagné told

¹ Translator’s note: *La Société des Auteurs canadiens-français*

² Translator’s note: *Le Syndicat Catholique des Journalistes de Montréal*

their colleagues: ‘Sign it, sign the paper, and don’t leave ... you don’t have the means to leave your jobs!’ That shows, a little, the heart that Adrien Arcand had: he didn’t want people to find themselves in the street because of him. Because at that time, trade unionism wasn’t very strong.” (“He was an honest man, he was a great Christian!” *Serviam*, 7-8/1982, p. 9)

Mr. Bourdon then explains that Mr. Oswald Mayrand was falsely accused, in 1955 (and by a trade unionist), of having caused the loss of the Union of Catholic Journalists:

“Then Adrien Arcand got wind of it and he wrote a long letter to Mr. Mayrand to tell him that this was untrue, that all that had just been written about him was defamatory, that he had never contributed to the destruction of the Union or to his [Arcand's] firing. And he told him, it’s Mr. So-and-So – he named the person – who was a trustee of *La Presse*, who engineered all that, who required the signatures and all, while Mr. Mayrand had only quite correctly followed orders, had never done anything to prevent the formation of a union. So, here we clearly recognize Adrien Arcand, his spirit of justice.”

Fired by *La Presse* after a decade of loyal service, reduced to counting on nothing but his talent and his work, Adrien Arcand launched a humorous and controversial weekly, *Le Goglu*³, whose first issue appeared on August 8th, 1929, almost the whole content of which he wrote, signing “Emile Goglu”.

The success of the paper was mind-boggling. It quickly achieved the phenomenal print-run of 85,000 copies sold. It was snatched up in the most remote villages. Old folks, for whom the name of Adrien Arcand means nothing, nonetheless re-

³ Translator’s note: The French word *Goglu* means Bobolink in English, the name of a songbird.

member the *Goglu* with enthusiasm.

Conservative in orientation, *The Goglu* hardly feathered the nest of Alexander Taschereau's corrupt Liberal regime. Its pages were ornamented with sizzling caricatures which thrilled the public. But not the paper's adversaries, who, on the Sunday morning before the elections of August 24th 1931, sacked and burned the press and the workshop that produced it.

Meanwhile, Adrien Arcand engaged in battle against the creation of a Jewish school system⁴ with a confessional committee

⁴ The story of this battle is told in 1930 by Adrien Arcand in his 42-page pamphlet, *Chrétien ou juif?* (Christian or Jew?); meaning, who will run the Quebec Legislature, the Christian or the Jew? In 1930, at the request of his beloved Catholic Church, Adrien Arcand launched a political battle against this early demonstration of "multiculturalism". However, if something is illegal, meaning unconstitutional, and you fight it politically, you therefore treat it as an option. You give it room to expand and to embed itself.

The "legal" approaches of that day were also addressed to the symptom, and not to the root cause. Constitutionally speaking, it is never too late to address the cause. This is because Confederation was done in large part to guarantee self-government to each of the founding ethnic majorities. The old Province of Canada was divided in two; Upper and Lower Canada became Ontario and Quebec in 1867. In other words, the founding peoples of Canada each secured self-government under a local or provincial Legislature with their own legal, political and cultural institutions for their own cultural preservation. That is a constitutional purpose. The French language, the Catholic faith, and the legal system of the Civil Code of Quebec are the inheritance of the French-Canadians, preserved in Quebec. These institutions are for them to develop; not for foreigners to develop as they see fit.

The scission of the old Province of Canada had therefore completely separated the local ethnic majorities to exclude mutual interference of the Provinces in one another's local ethnic affairs. This local independence being a constitutional purpose, underscored by the Long Title of the British North America Act of 1867 which controls all action, both federal and provincial, no measure can be legally implemented which harms the interests protected by Confederation. Nevertheless, perhaps in the early rush to complete the Union of 1867 by peopling the West to prevent American annexation, constitutional purpose was overlooked in the course of immigration. And then, in a thoughtless manner at

inside the Council of Public Instruction. At issue was a bill tabled by the Provincial Secretary, Athanase David, under the zealous care of MLAs Cohen and Bercovitch.

the turn of the century, a flood of Jews under wealthy Rothschild aegis began to pour into Canada. The Jews gravitated largely to Catholic Quebec. They stubbornly refused to integrate. They refused to adopt the culture of the founding ethnic majorities. They insisted upon seats in the Quebec Legislature, a Catholic Legislature, while setting up their own Jewish institutions on Quebec soil which naturally exclude all non-Jews. In other words, de facto, the Jews gave themselves local self-government in the precinct of the Catholic Legislature, as though they had their own Province! Under a Liberal-Jewish-leftist alliance, anti-Catholic, anti-Christian legislation began to issue from the Quebec Legislature. With foreign money, French Catholic assets built over hundreds of years were rapidly bought out by Jewish cartels. The French-Canadians increasingly found themselves as hewers of wood and drawers of water on the soil of their forefathers. They became the servants of immigrated foreigners in their own land.

In other words, a conflict was created in Quebec by the imprudent use of the immigration power. It was a conflict far more grave than the Protestant-Catholic struggle in pre-Confederation Upper and Lower Canada, which severance of the two Christian divisions was enacted to alleviate in 1867. In other words, for the French-Canadians in Quebec, who had won Confederation to protect their own local interests, the mass immigration of a non-assimilating ethnic group who were not even Christians, who were opposed to Christians, who had commandeered the Catholic Legislature for their own use, would eventually spell the death of French Canada. The immigration policy which led to this recreation in Quebec, on a more disastrous footing, of the very problem Confederation had solved, was unconstitutional. Mass-immigration of non-assimilating groups into Canada violates the constitutional rights of the founders, to whom the Legislatures belong for their own self-government. Multiculturalism violates the rights of the founders; it dispossesses the founders of all their institutions, which they need to survive. These become, once again, joint institutions as before Confederation. In Canada's constitutional system, there is no doctrine of *laches*; meaning that there is no time limit to remedy or put right a constitutional error which violates constitutional rights. In other words, unconstitutionality can be stopped with a proper legal challenge. It should have been stopped in 1930.

Monsignor Georges Gauthier, Archbishop Coadjutor of Montreal, had unequivocally denounced the bill in Saint Joseph's Oratory. He expressly asked Mr. Arcand to alarm his readers on this danger, which he did (this fact is confirmed in tome xxxi of (translation: *History of the Province of Quebec*⁵ by Robert Rumilly, p. 176).

After taking this position, Mr. Arcand found in his mail a growing flood of correspondence from overseas, in particular, Great Britain. He studied this documentation and acquired a solid conviction on the deep causes of the decadence of our western Christian Civilization, on the origin of the crises, wars, revolutions and tyrannies ravaging the world, on the root of the evils being spread by High Finance and Communism.

In November 1929, in the pages of *The Goglu* and other papers he emceed, "The Camel" and "The Mirror"⁶, Mr. Arcand suggested the idea of organizing a vast nationalist movement. This is how, a few weeks later, the Patriotic Order of the Goglus went into operation, to spread the doctrine that Mr. Arcand had elaborated.

Since the task of defending our Civilization against anti-Christian assaults seemed finally in straits within the framework of a simple movement, Mr. Arcand founded the National Social Christian Party in October of 1933. This was a bitter disappointment for a number of traditional political formations, who had tried to woo him and attract him into their ranks.

The N.S.C.P. took up the ideas of the preceding Order, it advocated corporatism, the social doctrine of the Church and participated in the current of the right which crossed the West, from the England of Mosley to the Belgium of Degrelle, from Hitler's Germany to Mussolini's Italy.

At the end of five years, after the necessity made itself felt of merging all the nationalist forces of the right in our country, the National Unity Party of Canada was formed. Meeting at King-

⁵ Translator's note: *Histoire de la Province de Québec*

⁶ Translator's note: *Le Chameau and Le Miroir*

ston on July 1st,⁷ 1938, the representatives of eight different Canadian provincial political formations (the tiny Prince Edward Island was not among them) elected Adrien Arcand, unanimously, as leader of the new party. Mr. Arcand did not see this post of leader as his exclusive privilege, but as a duty he would voluntarily have entrusted to another; circumstances were such that he retained it until his death.

A party national in scope, the N.U.P.C. broke definitively with the astringent political jousting of the past. To federal Prime Minister R. B. Bennett who had offered him the Minister of Labour portfolio in 1935, Adrien Arcand replied that “blue” and “red” parties were slated to disappear and that humanity would be confronted with the choice of being cut down by Communism or of living free under a resolutely anti-Communist regime. The N.U.P.C. embodied the option of a Canada free from the Communist threat.⁸

It was under the banner of the torch that the N.U.P.C., with intensive recruitment and numerous meetings, was feverishly preparing for the coming elections, when war broke out in Europe in September of 1939. However, a few months earlier,

⁷ Translator's note: that was “Dominion Day”, now called “Canada Day”, the effective date of Confederation, enacted to preserve our local nationalism.

⁸ Translator's note: It is really too bad that Arcand never studied constitutional law; he might have learned that the British North America Act of 1867 prevents a communist takeover by virtue of its oath of allegiance. Communists cannot sit and vote laws for Canada, because the Communist system they pursue would overthrow the Parliament, which is permanent. Arcand's attempt to implement Corporatism instead of Confederation was also a coup d'état. Had Arcand taken the Labour portfolio, he might have learned something about the Constitution and made some important changes from within the system, including barring the federal immigration of non-assimilating peoples. Constitutionally speaking, Communism isn't an “option” for Canada. The Long Title of the British North America Act, among other features of the British parliamentary form of government in Canada, makes the Union of 1867 permanent. A Communist, or anyone opposed to the Parliament, or to a Legislature, cannot swear a valid oath to sit and vote laws for Canada or her Provinces.

Mr. Arcand had predicted it and had explained that it would be caused by antichristian forces, intending that the great western nations, Germany, France, Great Britain and Italy, tear each other to pieces to the advantage of international Communism — which in fact happened.

Faced with this cataclysm, Adrien Arcand demonstrated his unflinching loyalty to his country. To the government, he offered to incorporate his legionnaires into the Canadian Army, which was declined. And as of February 1939, as reported in a newspaper hostile to the N.U.P.C., *The Gazette*, Mr. Arcand had stated that the French Canadians would like to defend Great Britain if Italy attacked her unjustly.

A responsible leader, concerned with the welfare of those who had placed their confidence in him, he demonstrated the same attitude, in the war, as during the conflict with the management of *La Presse* in 1929. He ordered suspension of the activities of the N.U.P.C. so as not to attract persecutions. In the same spirit, he left his functions at *L'Illustration Nouvelle*⁹ so the paper would not suffer the wrath of censure and be compelled to close its doors. Mr. Arcand went on vacation in the Laurentians in September 1939 and only returned to the editorial department of *L'Illustration Nouvelle* for a social occasion, dressed in a shirt like those worn in the woods ... and lumberjack shirts were not fashionable at the time ... It would be needless to indicate here that at the height of his political career, Mr. Arcand never stopped practising his profession, which his great capacity for work allowed him to do. "He was — what was called in the field, at the time at least — a "producer".¹⁰ He was a guy who could sit at his typewriter and type for hours and hours, always at the same rhythm (J. Bourdon) Through the pre-war years, Mr. Arcand directed *Le Fasciste Canadien*, *Le Siffleux*, *Le Combat National*,¹¹ whose content he almost entirely wrote himself.

⁹ Translator's note: *L'Illustration Nouvelle* was a weekly newspaper.

¹⁰ Translator's note: The noun used in French is "*pondeur*", from the transitive verb "*pondre*", meaning "to lay", as in "produce an egg".

¹¹ Translator's note: *The Canadian Fascist*, *The Groundhog*, *The National Com-*

And in addition to his regular work at *L'Illustration Nouvelle*, he still found time to collaborate on several other publications.

The more the war advanced, the more it was evident that the agents of belligerency had the last word against those who sought to conclude a peace. When the “funny war” turned to disaster for the Allies, in the spring of 1940, a wind of panic blew across the countries of the Commonwealth: the alarm was sounded for the “Nazi fifth column”. Even *L'Illustration Nouvelle*, whose administration had been remodeled on February 15th, 1940, threw itself into the atmosphere of hysteria, inviting its readers to obtain labels marked with the slogan: “Be patriots! Protect us from the 5th column”.

The scapegoats of the defeated Allies were all singled out: the parties of the nationalist right. Mr. Arcand knew in advance that he would be picked up. Hector Grenon moreover wrote: “In silence the lists of suspects had been extremely well prepared and this, apparently, for some long time. Nobody has been insulted by being overlooked.” (*Notre peuple découvre le sport de la politique*¹², p. 111.)

Mr. Arcand could have fled, but he did not, because he had strictly nothing for which to reproach himself, as likewise his political adjuncts and his followers. Citing baseless rumors, they arrested him, rumors skillfully spread by the enemies of the N.U.P.C. since before the war.

Here's one example, concerning the leader of the legions of the N.U.P.C.:

“A Toronto weekly, by the name of *Hush*, a little scandal sheet, wrote one day that Major Scott is a spy in the service of Germany. Mr. Scott replied with an action in damages and he won, the Court sentencing *Hush* to pay him \$2,000. This did not prevent Major Scott from being interned, just like Mr. Arcand.” (J. Bourdon, *Montréal-Matin, son histoire*,

bat.

¹² Translator's note: translation: “Our people discover the sport of politics”.

*ses histoires*¹³, p. 92)

Adrien Arcand and Maurice Scott were picked up the same day, May 30th, 1940, when the former was visiting in the Laurentians 60 miles from Montreal, and the latter was in the city. Once again, the accused expected to have trouble, since on the preceding 23rd, federal, provincial and municipal police had carried out a series of searches. Incidentally, on this same day, Sir Oswald Mosley, leader of the English fascists, was arrested in Great Britain.

During a preliminary inquiry without tail or head which was adjourned *sine die* (the equivalent of an acquittal), the N.U.P.C. was decreed illegal by Order in council on the 4th of June. After which, with retroactive effect and without trial, the leaders of the N.U.P.C. were sent away to the Petawawa concentration camp.

Adrien Arcand stoically endured the test; he would be deprived of his liberty for five years and five weeks: the longest internment of its kind in the whole British Empire.

The Canadian concentration camps, happily, have never had the rigor of the Communist system of extermination in Siberia, which caused the death of more than 60 million persons since the triumph of Marxism in Russia, in 1917. Nonetheless, Petawawa and Fredericton were no vacation stays for the militants of the N.U.P.C. – the Germano-Canadians, the Italo-Canadiens and the other detainees who found themselves there. They were tossed into barracks, up to 85 prisoners lodging in buildings with a capacity of 48. There were no sanitary installations, only two big cauldrons near the camp beds. The barracks were constructed from a row of floors nailed to posts. They were poorly heated: by three stoves which roasted the occupants nearest. The windows were barred. After the morning wake-up, the de-

¹³ Translator's note: The *Montréal Matin* was a newspaper. The name means "Montreal Morning". The title of the document by J. Bourdon translates as: "*Montréal Matin*, its history, its stories".

tainees went to forced labor, and if they refused, they were locked in cells. On the back of each (detainee), there was a red disc. The installations visibly had been improvised, which made the pain of incarceration doubly intolerable. The Canadian Red Cross never intervened in favor of the Canadian detainees in these camps, deeming them stateless. When they wished to donate their blood, they were boldly refused! Only the Germans shared their own packages with them.

The detainees were the targets of endless harassment, above all when Ernest Lapointe was Justice minister. The guards carved to pieces those packages the prisoners were able to receive, supposing espionage activities that were utterly impossible. A medical examination took place every month, and they had to present themselves butt naked as if men were cattle. During the first eighteen months of his internment, Mr. Arcand was not allowed to see his wife; when this became possible, the conversation, under supervision of a guard, mandatorily transpired in English. Detainees who did not speak English (or their visitors) had to stay silent. At the same moment, war propaganda screamed to the French Canadians that they were fighting for the liberty to speak their language, to profess their religion, etc. The printed matter distributed by the Canadian government was primarily more or less obscene American magazines, whereas “the German government sent to its detainees prayer books, Lutheran or Catholic, according to the religion of the prisoner. The books were of fine paper and profusely illustrated.” (*“Adrien Arcand n’a pas abandonné ses combats”*¹⁴, *Almanach-Éclair* 1956-57, p. 166)

In spite of the terrible injustice of which he and his party comrades were victims, Mr. Arcand’s conduct was always exemplary throughout his long internment. He strove to comfort desperate souls, innocents felled by judicial errors, the fathers of large families whose wives, considered as “untouchables”, cru-

¹⁴ Translator’s note: (Translation:) (“Adrien Arcand has not abandoned his battles”).

elly suffered the absence of their husbands. The inexhaustible spiritual and moral resources of Mr. Arcand saved many a prisoner from a suicidal *cul de sac*. He even managed to convert a Protestant pastor to Catholicism. He collaborated with the penitentiary authorities to speed up the release of a number of detainees.

On leaving the camp at Fredericton, Mr. Arcand established his residence at Saint-Joseph-de-Lanoraie, a village skirting the Chemin du Roy 40 miles North of Montreal. To clear his reputation of all suspicion, Mr. Arcand wanted to pass the test of a trial, the very one that had been promised to him but never instituted. His motion was dismissed. But Mr. Arcand's lawyer, Maître Saluste Lavery, continued to work the file; a suit for \$3,500,000 was directed against the federal government, which was backhandedly brushed off, because "His Majesty can do no wrong".

Then, Mr. Arcand reactivated the National Unity Party of Canada. He was a candidate in the federal elections of 1949, in the riding of Richelieu-Verchères. On this occasion, Mr. Arcand was banished from the air on State Radio, as he explains here:

"The applicant (Adrien Arcand) alleges that in 1949, when he was a candidate in the general federal elections, at which time Radio-Canada gave free radio air time to all the candidates, even Communists, the applicant was not only denied free time but he was denied the right to buy less than an hour, distributed over several broadcasts, to transmit his patriotic and Christian program, even at double the ordinary price, the Radio-Canada official replying that the applicant's name was the first on a blacklist of personalities forbidden on the air of Radio-Canada." (Handwriting of Mr. Arcand, 1963)

Mr. Arcand tried a second time to enter the House of Commons, in 1953, running in Berthier-Maskinongé-DeLanaudière. The N.U.P.C. campaign was magnificent, unforgettable. How-

ever, the enemy inundated the riding with alcohol, provided by a distillery under Zionist control, and Mr. Arcand had to concede defeat by a margin of 3,000 votes.

In no way discouraged, Mr. Arcand set out to publish a monthly paper, *L'Unité Nationale*, as of December 1953.

Mr. Arcand simultaneously continued his many activities as an author, a journalist, a political leader and an expert on world problems consulted from all parts. But his health had been permanently undermined by his stay in the concentration camp. He became very sick and spent the last months of his life confined to a hospital bed. Here are his last words, recorded at his bedside by our current leader, Mr. Gérard Lanctôt:

“Be true to God, be true to Country, true to Family ... Don't be concerned with what befalls you ... Fear nothing ... You will sometimes feel you are on a stormy sea ... You will think you have been thrown off a bottomless precipice ... You may feel you are alone ... Don't give up!

“Defend the Truth, proclaim it, shout it loud!

“God has given us the greatest of possessions, life ... and it is necessary to give one's life in order to keep one's faith ...

“Ask God to inspire you ...

“The battle is so beautiful ... The Cause is so great ...

“Persevere ... Do not give up!!!”

Adrien Arcand rendered up his last breath on August 1st, 1967.

Reflecting on the loss of this great Canadian, Mr. Lantôt wrote, in the Party review:

“The tabloids, to sell their papers more easily, have announced that he died forgotten and that he hated Jews. Prestige is acquired by blowing in the same direction as the wind, and spreading lies makes money. Mr. Arcand pitied these people, for they know not what they do. Those who

are conscious of their actions, he forgives them as he has always done to those who caused him harm.”

It is untrue that he is forgotten. Thousands of Canadians who have followed his teachings will never forget him. Those who have been his companions in misfortune in the prisons, the concentration camps, throughout his whole battle, will never forget him. Those to whom he has rendered service by his counsel and who pretend to forget him, out of fear of the Jews, will never have a clear conscience, for the memory of his kindness, his charity, his greatness of soul, his mercy, his gentleness, his love of his neighbor, his services rendered, will haunt them to the end.” (*Serviam*, 7-8/1967, p. 1)

If they interminably fabricated concerning the political ideas and activities of Mr. Arcand, nor did they hesitate to divulge his personal life and to invent character traits, always to defame him. Thus, one of the champions of the “leftist” history that is dictated everywhere, Professor René Durocher, has already claimed on the radio that Adrian Arcand was a deceiver, an intriguer, who knew how to sneak, manipulate, impose. For Mr. Durocher, Adrien Arcand was an out-and-out bird of prey swooping down on people who did not always know how compromising or dangerous he was ...

What a contrast between the defamatory interpretations and the memory left by Mr. Arcand with those who really knew him! Read this appreciation of Mr. Joseph Bourdon, his colleague at work:

“As a journalist, he surely is one of the best of his generation. Gifted with an encyclopedic memory, he can write for hours. He alone writes all the content of a monthly paper, the organ of the National Unity party. I see him still, in his little office, seated in front of his typewriter, and drinking his regular afternoon tea ordered from the Gosselin restaurant. If he is a fiery orator in his assemblies, he never

raises his voice at *L'Illustration Nouvelle*. When he gives directives – which is very rare – he always does it with so much politeness and delicacy. He loves to have visitors and he opens his office door to anyone. I have seen street sweepers enter, abbots, doctors, foreign journalists to whom he will grant all his time. Being responsible for the publication deadline of the paper, I am sometimes anxious, given these interminable visits, about when he will submit his article or articles for the editorial page, and even from time to time for the front page. Nonetheless, unfailingly, he hands in his copy at the agreed-upon time.” (J. Bourdon, *Montréal-Matin*,..., pp. 91-92)

Questioned about his first meeting with Mr. Arcand, Mr. Bourdon replied: “It’s very vague, it’s very vague... Because Adrien Arcand, first of all, was a self-effacing person, very unassuming. He was even a – I am going to say it – timid, is that not so? As to the deep motivations of Mr. Arcand, Mr. Bourdon tells us: “There was a certain mystique in his life, and, in my view, as I knew him, he was also a great Christian. It may seem strange to say that, the word mystique has just been used, but he was a great Christian. (...)” (*Serviam*, 7-8/1982, pp. 3 and 4)

This thoroughbred of a man, overflowing with energy, of rare intelligence and prodigious culture, served his ideal until the end, despite his failing health in the final years, and in spite of all the persecutions and attacks perpetrated against his person. Earthly goods were of no interest to him, and therefore sublime detachment really remains the most tangible proof of his sincerity, according to all those whom he greatly inspired in this world depraved by the love of money. To proclaim in the face of the universe this extraordinary renunciation is really the greatest homage that his disciples and his friends could pay to him.

Whenever we gather before the modest tomb where ADRIEN ARCAND rests, at Lanoraie, his memory lives in us again, filled with all his dignity, all his valour, and all his faith.

ADRIEN ARCAND

COMMUNISM
INSTALLED
HERE

A Talk Given at Montreal in 1966

COMMUNISM

I told you that Communism is solidly installed here. Not Communism as ordinarily shown to us in the propaganda of the anticommunist word spinners: meaning a Communist party in the pay of Moscow, with Soviet espionage networks, agents of Moscow seeking to steal our political, diplomatic and military secrets; special propagandists infiltrating all the gears of our administrative and social apparatus. These forces are known, most operate in the open, have their own publications and meet regularly. This is the least of the dangers that the Communist conspiracy presents among us, and it is easy to neutralize its harmful capabilities.

The Communist danger that I want particularly to bring to your attention is the legal, governmental and administrative Communism which has been operating in our country for over thirty years, and which has plunged us into active partial Communism, has made a social custom of it and has prepared us for total, final, and permanent Communism.

It was in 1917 that the Communist leaders, 89% of whom were of Jewish blood, took over the administration and control of the Russian State. In that same year, our good conservative and liberal democrats, in almost every country on Earth, implanted Communism in the administration of the other Western states.

As told in the Gospel, there are those who cry, "Lord! Lord!" but who conduct themselves and act as enemies of the Lord. In the same way, in politics, our good liberal, conservative and other democrats cry non-stop against Communism, yet they

never cease to spread it, to give it the protection of governments, of parliaments, of laws and the courts. Once I have clearly explained to you the basis of my affirmation, which may seem extravagant or exaggerated, you will have to admit that you are all doing Communism without knowing it; that your governments are all the avid servants of Karl Marx, propagating the Communist action while condemning it. And this admission will lead you to make another one, that you are betrayed by one part of your governments, while the other part simply is a blind crew leading a people blinded by their lies or by their crass ignorance.

Communism is not only, as we are too often led to believe, a political organization composed of poor devils disgusted by social injustice, by the lies or abuses of corrupt politicians; composed of airhead, neurotic or decadent intellectuals; or of those attracted more by vice than virtue; composed of the jealous, the envious, the hateful, shirkers, the rebellious, of ex-convicts and the congenitally violent-tempered, all directed by Jewish leaders who know where they are going. If that was all Communism was, a mere sweep of the broom would suffice to whisk it away to the bottom of a dustpan. But Communism is much more than that.

It is a Jewish device to lead Israel to world power. And as there are solid barriers closing the road to this Jewish ascension to the global scepter, the goal of the Communist conspiracy is to rattle, and then to overthrow these barriers, one by one. These barriers are the monarchy, religion, tradition, national spirit, family spirit, individual initiative, and private property, with the whole apparatus of authorities, rights and laws which these imply. All the theoretical literature on Communism, including its practical application in countries it has subjugated, leaves no doubt on the matter. The Gospel of Communism, the "Communist Manifesto" of Marx and Engels, delivered to the world in 1848, over a century ago, solemnly affirms it and sets out guidelines to arrive at the final goal. All the political, social and economic institutions must be weakened to the point that a

simple jolt will topple them; so the Communist Party, a mere instrument for the seizure of power, will only have to stoop to collect the debris from these collapsed institutions. But all this can only happen if the original and principal base on which all institutions rely: private property, has been, if not destroyed, at least driven by depletion to a state of impotent weakness. All the Marxist literature is a relentless incantation against private property, mainly that of the landed and agricultural classes, those which directly possess small business and industry in their own name, meaning the *petite bourgeoisie*. The top is easy to conquer once International Finance is controlled which fixes the value of currencies; once the power is controlled of determining world market prices; once the big intercontinental syndicates are controlled through which the companies dependent on them are absorbed at will. The bottom is easy to control as well when it is held at the mercy of continual pauperism brought about by the cost of living and, as required, by economic crises easily created when one holds the levers of credit. But the center, the middle class (the *petite bourgeoisie*), is much less easy to regiment, to control, to internationalize, because its interest is exclusively local, because it is firmly rooted in the national soil, because more than any other class it participates in the national heartbeat, because it represents the fruits of initiative, work, patience and thrift. In the idea of Marxism, it is she who must be destroyed, and the means chosen to destroy her is relentless aggression against her holdings: private property.

All institutions in the world, even that of the State, are supported by private property, on which they all rely, one way or another. As soon as private property disappears, all the institutions that depend on it also fall or become mere instruments of the State, which automatically inherits property. The citizen himself, stripped for the benefit of public property, finds he is nothing but a slave of the State. As long as citizens can enjoy property, they can always defend themselves against attacks on their rights. When they have nothing and are all equally poor, this, for them, is total and permanent servitude without the

means nor hope of liberation. In their conspiracy for world domination, Jewish leaders have anticipated everything, and if they succeed in executing their plan, they are quite right in saying that their rule over all peoples would last at least a thousand years.

In its second chapter, the Communist Manifesto of the Jews Marx and Engels enumerates its Decalogue, its ten materialistic commandments, almost all of which are intended to annihilate private property. "To begin," says the Manifesto, "all this can only be done by means of despotic aggression against private property and the conditions of bourgeois production ... These are indispensable means for revolutionizing the way of life." A few lines earlier, the Communist Manifesto declares that "through politics, we must work to strip the bourgeoisie of all its capital, by degrees, and centralize all production in the hands of the State."

The first commandment of this materialistic decalogue requires the abolition of land ownership. While waiting for Communism in power to confiscate all land property, it is naturally necessary (as with industry and commerce), to encourage centralization of this property in as few hands as possible, so that at the desired time, the mass of yesterday's landlords, in rancor or in the natural spirit of revenge of the dispossessed, will welcome with pleasure the dispossession of all for the benefit of the State. In every country, the great bodies of international capitalism have real estate companies which, with the profits made by the High Bank, purchase and accumulate all the rural and urban real estate properties they can. At the same time, through wars or preparations for wars, the federal State becomes the holder of an ever larger proportion of the country's real estate.

THE INCOME TAX

The second commandment of the Marxist Decalogue demands this: a heavy, graduated and progressive income tax. I repeat: Karl Marx, prophet and founder of Communism as we

know it today, demanded as of 1848, in order to bring about world Communism, a heavy, graduated and progressive income tax.

Since 1917, the year when Lenin, Trotsky and Stalin imposed Communism under the name of popular democracy in Soviet Russia, nearly all those countries not behind the "Iron Curtain", countries claiming to be anti-Communist, have implemented income tax laws on their territory; a heavy, graduated and progressive tax.

As a prerequisite for universal Communism, Karl Marx, who knows communism well, requires the income tax; a tax which, by his own definition, is a despotic aggression on private property, a tax that, in the end, must lead to the ruin of all private property.

We have this tax here, the way it exists in England, France, the United States, Australia, in short in all the "democracies". Never have the Communists been in power here or in these countries. How is it that our liberal and conservative democrats were able to incorporate a law so communistic in spirit, purpose and meaning into our statute books, a truly despotic law which it is not permitted to challenge in the courts, against whose encroachments there is neither recourse, judge, nor appeal, a law which places the property of citizens at the entire discretion of mere officials and bureaucrats? You will have the answer in a few moments.

For anyone who has studied communism as it is in sinister reality, meaning elsewhere than in the orthodox jabberings of propaganda for or against it, the income tax achieves three communist goals at once:

THREE MAJOR COMMUNIST GOALS

The income tax deprives the citizen of his capital, on the pretext that it is an income.

Say that tomorrow I inherit a hundred thousand dollars from an old aunt; I can place this money in a commercial or industrial

company, which will give me about five thousand dollars annually. I won't even have to go and collect the interest or the annual dividend, which will be sent to me by mail. That, essentially, is an income.

On the other hand, say I draw wages, a salary, tips, commissions or fees, either as a servant, a worker, an artist or a professional, this money is not given to me for nothing. I have to earn it, render value in exchange, sell my energy, my sweat, my attention, my judgment, my experience, my time, an allotment of the life I have to live. This is not an income, it is an exchange of values, an exchange of activity-as-capital, of skill-as-capital, of creation-as-capital for money-capital. It is quite paradoxical that in this exchange of values, what is called human capital is taxed, and the other part, money-capital, is not. Pledges, wages, fees, in whatever sums they come to, are not revenues and never will be. Yet they bear the heaviest burden of income taxes. And this burden is imposed on them by the magic of a veritable lie that engenders a real theft, the most despicable scam. The object of this tax despotism, this tax fraud, is to gradually eliminate the middle class (the *petite bourgeoisie*) and to prevent the poor classes from rising on the social scale, as is their right. Our demagogues of democracy, when you tell them these things, reply that revenue is needed by the State. Of course it is, but instead of taxing the money earned and become the private property of citizens, instead of frisking their pockets before they can count their earnings, we have only to tax the use that citizens make of their money. I will talk about this in more detail on a future occasion.

THE CITIZEN, EMPLOYEE OF THE STATE

The second communist goal achieved by the income tax is to transform the citizen into a mere State employee, exactly as in Soviet Russia. The principle is absolutely the same, and the only difference is in the proportion or the percentage of the hold-up perpetrated by the State.

In short, what does income tax mean, for all practical purposes? It means this. After twelve months of work, the State summons you to appear before it and, spouting legalistic red tape, it tells you: "You have worked for me for twelve months, report to me. Through your activities, you have drawn such-and-such a global sum. Good. Next year, I want you to continue working to earn as much. Now, so that you can live, I will allow you such-and-such an amount; so that your wife continues to maintain your home, I will allow you so much for her; so that your children do not out-and-out faint from hunger, I will allow you so much per child; so that you have a little security and peace of mind while you work, I will let you have a certain amount for insurance, for religious and charitable contributions. I am taking the rest, or I am taking 20, 30, 40, 60, 80 percent, because it is for me that you have worked. Now go back to your occupations, and next year we'll meet again." And what the State snatches from the worker is the savings he could have put aside for rainy days; what it snatches from the middle class are the reserves needed for hard times. And the private property of the citizens is increasingly centralized in the bottomless pit of the State. In Russia, the State takes all of the profit from human activity; here we have exactly the same thing, except that the proportion of the scam is lower. We must gradually get used to the communist system; and those who implement it here – as called for by Karl Marx – have the effrontery, the impudence to call themselves anti-communists! Our masses may well struggle in the confusion and darkness, unaware of what is happening in the world, when governments, leaders of the flock, exhibit such unspeakable ignorance, if not bad faith, cynicism and treason.

MULTITUDES OF CHEATERS

The third communist goal attained by the income tax is the generalization of disorder among the people.

Any respectable political system, any form of administration, whatever name we call it, must have, as a fundamental goal, to

establish and preserve order in society. Order is evident in respect for the law. Disrespect, contempt for the law, is the greatest disorder a society can suffer; it intensifies as the number of “outlaws” grows.

Since I left the concentration camp, I have made it my pastime to ask the following question to more than five thousand people of all classes and ranks: “When you file your income tax report, before God, your conscience and your country, do you tell the government everything you should tell it, and do you render up to it all that the law requires you to?” – You can imagine the looks, the facial expressions and the smiles I get. But not one has dared to answer: yes. I don’t blame these people for trying to defend themselves against what Karl Marx calls “despotic aggression against private property”; to defend the bread and future of their children. Doesn’t the dog defend his bone against other dogs that would like to make it collective property? Doesn’t the squirrel defend to the death the pile of nuts he has worked to amass for his little ones and for hard times? Obviously, our people, who are anti-communists, are reluctant to obey a Communist law. But the fact remains that this law has turned countless multitudes, we might say whole peoples, into a band of evaders, liars, cheaters, writers of false reports, perjurers, if necessary: in other words, a nation of outlaws. Can there be any greater disorder in society? No. Karl Marx and all his disciples, knights of disorder above all else, could not have done better themselves!

Dispossession of the citizen, establishment of the principle of the Employer-State, revolt against the law and social disorder is all very Marxist, quite a communist achievement by our so-called anticommunists in power.

JUST AS IN MOSCOW

Abolition of the right of inheritance. Another form of dispossession of the citizen for the benefit of the State. If, as for the income tax, we don’t yet take 100 percent of the inheritance left to a widow and her orphans, we take a more or less hefty percentage based on whether the deceased had more or less initiative and had saved more or less.

The fourth commandment calls for confiscation of the prop-

erty of all emigrants and rebels. Their innocent wives and children are punished and the State continues to absorb private property. Our “anticommunist” democracies began to observe this commandment of Karl Marx immediately after the recent war, most notably in France.

The fifth commandment of the Marxist Decalogue stipulates: Centralization of credit in State hands, through a national bank with State capital and an exclusive monopoly. This commandment was fulfilled in Canada in 1932; since then, the national banks, not responsible to the Parliaments of the “democracies”, have all been bound together under the worldwide monopoly of the High Bank established at Dumbarton Oaks in 1943, and by this means a handful of Jews determines the financial life of the countries thus enchained.

Sixth Commandment of the Communist Manifesto of 1848: Centralization of the means of communication and transport in the hands of the State. We have this, too, for at least half of our entire communications network.

Seventh Commandment: Extension of State Ownership to Factories and Instruments of Production. The principle is admitted here, as in the Chalk River plants of Polymer Corp. in Sarnia, and others, and can be generalized through a war or simply in a time of crisis, as the English socialist government has just done.

Eighth Commandment: Everyone must work, which becomes automatic when the citizen no longer enjoys private property. Note that we are not talking about the right to work, for the reason that in Russia, the recalcitrant or the rebellious are struck from the list of workers and sentenced to starve to death.

Ninth commandment: Combining of agriculture with the manufacturing industry, by the conscription of all workers and their incorporation into armies of proletarians and farmers. Should a new war break out, through the apparatus it creates, our federal government will be forced to establish these armies of conscripted workers. Marx also calls for a redistribution of

urban and rural populations, meaning the depopulation of the countryside.

Tenth Commandment: free education in public schools. If the family no longer subsidizes education, the State must do it, and the duty to educate children falls primarily to the State. Automatically, paternal authority vanishes to make way for State authority over the child. And public school, in Marxist language, is the neutral school, with neither God nor religion. The principle of free education in public schools, against which Quebec had always defended itself, was imposed on us by Mr. T. D. Bouchard when he was the biggest and most powerful minister in the Godbout cabinet.

TOWARD WORLD GOVERNMENT

Those are the ten conditions required by Karl Marx to prepare and hasten the advent of universal Communism. And the conspirator knew exactly where these precepts must inevitably lead, what work of corrosion of society and of the existing order must be carried out, the inevitable consequences this must bring. All ten conditions are at work in our country, partially or in their totality. These are the ten fundamental pillars of the great Communist edifice. You will admit that this is bigger and more serious than a band of brawlers who could call themselves the “Communist Party”; because, even if we could rid ourselves of this party, we would still be racing toward Total Communism by continuing to observe the ten commandments of the atheist Karl Marx, who is law here. We are already in full Communism, we do it every day, our laws continually orient us to it, public administration is pushing us there. And you will soon see the speed of this headlong rush escalate, as well as the push toward world government.

But, you will say, how is it that our governments have been able to legislate in such an openly communist manner since 1917? Were they naive, were they ignorant? The “followers” of politics were, but not the leaders. The leaders, meaning all those who determine legislation and the progress of the nation have been the accom-

plices of Karl Marx: traitors. I am referring to international Free-Masonry, the mistress of our policy, and as much in the hands of Jewry as the proletarian Internationals. They target the same goal, have the same ideal, incline to the same ends, practice the same aberrations. I am not referring to Masons of the lower degrees, generally very honest men who follow the Lodges in the hope of personal advancement; I am speaking of the leaders, the higher degrees, a small minority who alone know the secrets of Free-Masonry. And when I say Free-Masonry, I mean all the rites and all the obediences. Take the least noxious of these sects, which presents itself under the most deistic and honorable of exteriors, the Free-Masonry of the Scottish Rite.

THE GREAT MASONIC OATH: IT'S COMMUNISM

General Garibaldi, conqueror of the papal armies in 1870, had been initiated into the 33rd and final degree of the Scottish Rite. For lack of time, I will read you only a few lines of the communication of the grand chiefs during his initiation, and the oath he was made to swear.

I quote: "no single degree reveals the whole Truth; the veil is lifted by degrees which hide the Truth from the eyes of the curious. For us, invested with the supreme power, for us alone, Truth is fully revealed ... and makes us know, see, and feel that: Man is at once God, Pontiff, and King of himself. That is the sublime secret, the key to all science, the summit of the initiation. Freemasonry, the perfect synthesis of all which is human, is therefore the God, Pontiff, and King of Humanity. That is what explains its universality, its vitality, its power. "We the Grand Chiefs, we form the sacred battalion of the Sublime Patriarch, who is the God, Pontiff, and King of Freemasonry. That is the triple truth

Further on, I will read: "[W]e shall sum up for you clearly the Great Light of the supreme initiation: "You are your own God, your own Pontiff, and your own King. Your reason is the sole rule of Truth, the sole key of science and of politics." "Your appetites and your instincts are the sole rule of Good, the sole key of progress and of happiness."

“You must understand and interpret as follows our sacred motto: Liberty, Equality, Fraternity.” In a quite long explanation, the Supreme Council teaches Garibaldi that Liberty means independence of will which recognizes no authority, submits to no King, no Pope, no God. Equality means that the Earth belongs to all men equally, that no one must have more than his neighbor; that contracts and inheritance must be abolished; that finance companies, banks, canals, transport, insurance and mining companies, etc., must be expropriated. Fraternity means the formation of a Masonic State within the State, above the State, then against the State. Then Garibaldi is made to swear the oath. I quote verbatim:

Repeat after us our Supreme Oath:

“I swear to have no other country but the Country Universal. I swear to oppose utterly, always, and everywhere, the boundaries of nations, the boundaries of fields, of houses, and of workshops, and the bonds of family;

“I swear to overthrow, at the sacrifice of my life, the boundaries which the humanicide Christians have traced with blood and mud in the name of God.”

“I swear to devote my entire existence to the endless triumph of progress and of universal unity, and I declare my adherence to the denial of God and of the soul.”

The same Scottish Rite, through its Supreme Chief Albert Pike, defined as follows the three Masonic points in Paris in 1885: 1st point: Destruction of the supernatural, of authority, of antimasonic activity; 2nd point: Materialism of the conscience, of education, of the State; 3rd point: Masonic imposition on the family, on the nation, on humanity.

THE SUPREME SWINDLE

As we can see, the aims of Communism and Free-Masonry

are parallel and identical, they are moving toward the same outcome. There is nothing surprising in this when we know that the Jews Marx, Engels and Lasalle, the first prophets of communism, were also Free-Masons, as was the Jew Ricardo, the father of modern economics, from whom Marx and Engels drew their theory of surplus value (or profit).

When we know that Judeo-Marxism is enthroned in the Kremlin and is directing countries under the Soviet yoke, when we know that Judeo-Masonry is enthroned at Lake Success and is directing the democratic governments, it is not surprising that all humanity is suffering attacks, everywhere at once, whether open, or hidden and treacherous, against the supernatural, religion, the national idea, tradition, the family, private property; and that the whole world, in both camps, should be pushed towards the universal republic, a world without God, country, family, or property.

The greatest deception since the song of the Serpent to Adam and Eve, the greatest fraud of all time, the most incredible attack against Natural Law and Divine Law in the whole history of creation, is unfolding before our eyes, perpetrated by traitors under the leadership of Judas, the deicide and apostate.

In wanting to serve their master, all these zealots of Satanism have surpassed him, for, if Lucifer, in his revolt, fought God while unable to deny His existence and His name, our convulsed ravers against the supernatural, have gone so far as to deny His reality, so hysterical and blind is the morbid vanity of their rationalism. I will tell you soon how this colossal apparatus of conspiracy against the human being will collapse, amidst the greatest cacophony of creakings, crepitations and moanings that our planet has ever heard.

Until then, there still is time for our sincere politicians (if real men, complete men, can be found among them), to distance us, at least partially, from the effects of the catastrophe which is galloping toward us. Rather than crying anti-communism, they should work to destroy the Communism installed in our country by their leaders! And the only job they can do is to destroy

the ten pillars of Communism erected on our soil since 1917, by erasing from our statutes all laws that in spirit and object are Judeo-Masonic-Communist, and that our Sheep Parliaments approved ... while bleating.

THE UNIVERSAL REPUBLIC

A Talk Given at Montreal in 1950

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THE UNIVERSAL REPUBLIC

What is most troubling in the frightful storm that is battering civilization to its well laid foundations is the general blindness. More sad than the gigantic losses of humanity and its deep wounds is this collective sightlessness which appears to have struck the victims.

Everywhere, there are expressions of astonishment, surprise. In all walks of life, the questions are heard: “But what is going on? Where are we going? What’s coming next? What will happen tomorrow?”

For the masses, this poor exploited, trite, ignorant multitude, who trust their leaders, who expect wisdom from those who rule them, we understand that they see nothing, that they don’t appreciate the course and scope of events. But for the leaders in authority, the directors, the elites, there is no excuse for blindness, incomprehension and lack of vision. Since “to govern is to foresee”, their role and duty as rulers or leaders is to clearly foresee the inevitable consequences of the actions of men.

It must be said, however, without its being an excuse, that since politics broke with Christianity almost two centuries ago by indulging in liberalism, it has only become increasingly bogged down in darkness and confusion.

LIBERALISM

We call Lucifer, who was the brightest, most radiant of created beings, the “Prince of Darkness”. What could cause so total a

reversal of this same being, a fall from the pinnacle of light to the depths of darkness, the collapse from one extreme at the summit to another extreme in the abyss? The liberal principle proclaimed by Lucifer, a principle which makes the creature's reason its own supreme law, confers upon it all authority over itself, makes it, in fact, the origin of all power it is able to exercise, removes the creature from the will of the Creator. This is total divorce, the uncompromising revolt of the finite against the Infinite. If this is not the deification of personal reason, of the ego which thinks, it is at least its elevation to the height of God even on the plane of the attributions of Authority, Power and Law.

If it is true that light can come only from the source of all light, God Himself, it is equally true that withdrawal from God can only lead to darkness. By making human reason the supreme Absolute from which every command, law and initiative flows, liberalism has imitated Lucifer. And politics has suffered the same terrifying downfall, a fall which has not yet come to its end, but accelerates day by day toward deeper darkness and more profound chaos, of which Communism is a first glimpse. In words more intelligible to the layman, this is what Pope Pius XI explained more briefly and clearly in his encyclical letter "Quadragesimo Anno", when he said: "Socialism has liberalism for its father and communism for its heir".

Now, in this era of absolute politics, the imperatives of politics are accepted by all without discussion or critical thinking, which explains why liberalism, socialism or communism have penetrated everywhere and gangrened all environments.

DEMOCRACY

To dim recollection of the calamity, we give a popular name to the political system at which it presides: DE- MO- CRA- CY! Is there today in this world a word more widely used, either on this side or the other of the "Iron Curtain"? The word is never

defined because no definition can be proved by the reality of concrete facts. However, we venerate this word the most, respect it the most, and offer up the most incense to it. It is the first and last word, the alpha and the omega which encompasses all, which contains all within it. If you live, if you breathe, if you can eat, work, sing, dream, sometimes be happy, if the steam engine works, if electricity serves its purpose, if the microscope enlarges objects, if we have theaters and hospitals, if the sun shines and the wheat grows, if the rivers flow and the wind blows, if you can even believe in something and raise up temples, there is only one explanation for it all: DEMOCRACY! Eliminate democracy, it's the end of the world, oblivion. Listen to our liberals, our socialists and our communists shout out the word, gargle it with hysterical tremolos, see them roll their ecstatic eyes when they declaim it, their mouths pasty, foaming, and you will understand the importance given to this idol, this fetish of modern times that liberalism makes us adore in place of God whom it has dethroned among men by denying His public rights over men. This idolatry, the most stupid of all since it is based on nothing at all, explains why political partisanship exerts more authority than a religious cult over the ignorant masses and, consequently, that the subject is more prized than things of the Spirit. Here again, we cannot fault the poor multitudes, obedient sheep who have followed the shepherds and who instinctively have begun to desert them in the face of danger. But the leaders, the shepherds who betrayed their mission to lead the flock to green pastures and peaceful fields, cannot be acquitted of launching them onto dangerous precipices and into torrents, exposed to the worst weather and the risk of wild beasts.

Not only have society's leaders conducted the flock to the very brink of the abyss, they have allowed authority, direction and control to be usurped. As a result, the elements of destruction and carnage rule unchallenged today in half the human race, while in the other half, the same elements are preparing to complete a conquest already begun.

WARS OF 1914 AND 1939

Peace and the possibility of peace vanished from this world as of 1914. That date marked the beginning of the great internecine ripping up of Europe, of the white race. What we call the First World War inaugurated in our modern world a return to the barbarism and brutality of old; the great final divorce from what the Middle Ages had scaffolded upon chivalry and gentlemanliness, the final assault against charity: the very foundations of Christianity. It marked the beginning of a war of nerves that has not stopped a moment since, the elimination of the name of God from the great high councils of nations; the crumbling of the idea of nationalism and, as a consequence, of the idea which has always been at its root, the idea of the family. Then internationalism was put into operation, aspiring to rule the world with the League of Nations. What we call the Second World War was nothing but the continuation and extension of this vast program undertaken by the First.

What books, memoirs, archives, and news stories have not been published in every land on Earth on these two wars? Yet, when we have read this gigantic mass of prose, which goes into infinite detail on the military operations and political manoeuvres, we are no better informed. None of them situates the events in the great framework of History, none of them interprets them in light of their influence on the present state of Humanity, none of them establishes their connections with other events sharing a common resemblance in the march of the world toward the same goal. The immense majority of authors appear incapable of lifting themselves above the local view or the limited scene where they have played a role, to enlarge their vision beyond a certain horizon, to see the world as a whole, to become aware of a vast overall plot in the development of the world drama. I said, "the immense majority of authors", for, a small minority exists which not only cares about, but apparently has a quite keen interest in the fate of all of humanity, with a mentality to give it, political and social forms to

impose upon it, in short a precise goal to attain. I will discuss that in a moment.

ERRORS AND LIES

Many causes have been attributed to the two world wars of 1914 and 1939, which we are beginning to think of today as just one war that is not yet finished, and that we often call “the funny war” and whose lulls we call by the name “the funny peace”.

Different authors attribute different causes to these two wars. For the first, from 1914-1918, some say it was due to Russian panslavism, which wanted to permanently swallow the Balkans and open an outlet to the Mediterranean for Russia; to the spirit of French revenge which wanted to repair the defeat of 1870; to Prussian militarism and the spirit of conquest of the Hohenzollern; to the necessities of English imperialism which wanted to consolidate its rich possessions in South Africa and assure the security of its vital line toward India at the expense of the Ottoman Empire; to the intransigence of the Austro-Hungarian Hapsburgs who wanted to shore up the precarious edifice of the Holy Roman Empire; not to mention the causes attributed to naval and commercial rivalries. For the war of 1939, Berlin claimed to want to destroy what we ourselves admitted as being “the iron circle around Germany”, to defend its own life against a world boycott organized to smother it: the so-called “democracies” claimed to want to free holy Poland (which they then delivered to Soviet dictatorship), to save humanity from a Hitler who wanted to swallow the world, and then defend us in a holy Crusade against the Antichrist intimated for some twenty centuries. And when Japan entered the lists, we raised the specter of the yellow peril, against which a half-billion Chinese, Indochinese and other Yellows were invited to defend us.

All these explanations of the two first world wars, and scores

more of theories, incessantly repeated in propaganda poured out upon the world in madcap torrents, are the cause of the blindness, the confusion and shadows that completely envelop us. Our savant elites, our leaders supposedly charged with feeding us the truth, have swallowed, digested then re-vomited all this nonsense of errors and lies. They have (not found) but absorbed in gobs every conceivable whimsical explanation presented to them for the agony imposed upon the world since 1914. They have pompously re-chewed all the platitudes and twaddle of propaganda, except the truth, reality, the exact state of the facts.

THE TRUTH

The truth is so simple that it cannot penetrate a complicated brain; so clear that brains entangled in shadows repel it; it is so frank that it is not taken in by a mind tainted with error. Can a world so rotted, saturated, and soaked with the worst of errors: liberalism; so steeped, marinated in this quintessence of lies, even see the Truth staring it in the face? Any more than a man emerging from a shadowy cave might contemplate the radiant sun of noon.

This truth that cannot be seen, that in some cases we deliberately refuse to see, is that the slaughters of 1914 and 1939 were not world wars; they were simply the first two phases of the World Revolution patiently prepared since 1789; the two first acts of the great tragedy that nothing can stop any more and must end in our time with a third and final act, more palpitating, complicated, overwhelming than the first two, and whose outcome will present Communism to us, Materialism or Liberalism triumphant over all of subjugated humanity; or if not, then the Spirit conqueror over Matter, the Truth soaring victorious over the debris of Error.

The most serious authors, as many on the left as on the right, have written that the French Revolution let loose a world movement which was to end in a World Revolution, the true,

the great, the desired, at which the French Revolution was but a first attempt, a start, an initial impulse. Prior to launching this World Revolution, which elementary minds are still awaiting, but in which an exhausted world has been struggling for some thirty-six years now, it was necessary to prepare the institutions, the states, the masses, the political, social and religious leaders. And how! By naturalism, materialism, rationalism, tolerationism, by the postulates and their consequences of the trilogy Liberty-Equality-Fraternity, by the teachings and sophisms of the trinity of modern times: liberalism-socialism-Communism, which on the whole is but one and the same thing, one and the same essence at different stages of maturity, like the pip, the apple tree and the apple.

A war procures only territorial or financial modifications to participating states. Once the war is over, the status quo is back, with no noticeable change in the political system, way of life, morals, the way of envisioning things. That is what History teaches. But a revolution, independently of territorial changes, financial or other losses or gains, works a total transformation of the political regime, the conception or vision of things, the *modus vivendi*, the principles which must guide political, economic and social life.

CONSEQUENCE OF THE WARS OF 1914 AND 1939

What did the war of 1914-1918 bring us? To all the belligerents it brought nothing but colossal losses of life, immense ruins, gigantic debts. The English and French empires were shaken to the point they must crumble at the next shock; European liberalism was replaced by socialism; Russia, our ally, saw the imperial family, the nobility, the clergy, the intellectual and propertied classes liquidated in an orgy of blood by a handful of non-Russian foreigners who had come to power. Russia, a country so well situated strategically, straddling Europe, the East and the

Middle East, was cut down by Communism, and the Russians awoke as prisoners of a system altogether contrary to the Russian mind and genius; a system which had crushed Russian tradition, the Russian idea of the homeland, Russian Christianity, the Russian family, all the rights and privileges that the Russian heart had hitherto recognized. This was the primary consequence of the First World War, in which all the peoples lost, even the Russian people. The only victor, the one winner, was the Jewish people, who obtained absolute control of power in Russia, multiplied by ten its control or influence over the other States, over international finance and trade, over the international organizations of proletarians, and who saw the doors of Palestine opened to them. The second world war, the second phase of the World Revolution, saw Judeo-Communism extend itself over more than half of mankind, with the same disastrous consequences for the national, religious and economic institutions of the conquered countries; and, it saw International Zionism take frank possession of Palestine. Palestine, by the way, is represented to us in the propaganda as an arid and ungrateful land where prodigious tenacity is needed to make it produce; whereas, the official reports of English and American engineers to their governments affirm that the waters of the Dead Sea can, by evaporation, produce metals and metalloids at a profit of five trillion dollars, i.e. ten billion per year over five hundred years; and also that the Palestinian subsoil contains twenty times more oil than all the known reserves of the two Americas. In their speeches and writings, international Zionist leaders are no longer embarrassed to openly say today that whoever possesses Palestine possesses the richest corner of the Earth, the strategic military and political center of the world, by virtue of its geographic location.

And since 1945, since all those countries behind the Iron Curtain were sucked down the abyss of Judeo-Communism, see how North America, the last powerful bastion which remains to be conquered, is invaded in every way by the Jews. Not merely by a wave of Semitic immigration the likes of which

has never been seen — by swarms of Jewish specialists in revolution — but further, how our industries, our trade, our construction firms, our real possessions, our political organization, our diplomatic corps, our judicial system, our professions, our ultra-delicate organizations, like radio, are invaded by an impetuous rush of Jews. To keep us from protesting, to prevent us from seeing the danger, to keep us unconscious in the interval preceding the last phase of the Great Revolution, the invasion has penetrated our religious bodies, our parishes, our schools.

TO PARALYZE THE CHRISTIANS

In a Marian congregation, our young people wear the Star of Zion, which is the national sign of Israel, quite evident on the Palestinian flag; the sign of B'nai B'rith Freemasonry, and one of the principal symbols of Scottish Rite Freemasonry and of the atheistic Grand-Orient lodge; a sign repeated throughout Judaic symbology and the principal decorative theme in all synagogues where the person and name of Christ are blasphemed and cursed with fanatical zeal.

To paralyze us with appeals for tolerance, hidden behind the contorted mask of charity, they also try to soften us up with institutions and committees for the conversion of Jews, interconfessional societies, Judeo-Christian brotherhood organizations. Today, this Judeo-Christian interconfessionalism forms an International directed by B'nai B'rith Freemasonry. And it is a painful fact unknown to the cheerleaders who do not want to go to the sources, that it is Jews, institutions of Jews who do not want to convert, who do not want to stop being Jews (anti-Christians), who are FINANCING these conversion societies or committees. I looked up the evidence, and I can say that a major committee of the diocese of Montreal for the conversion of Jews is another of the thousand frauds they want us to swallow, a fraud funded for the most part by the Canadian Jewish Congress, the local branch of the World Jewish Congress. Un-

der Pius XI, a similar movement had been tried by founding in Rome the Gli Amici of Israel society, the Friends of Israel, to see if there might be some way of attracting the Jews to Christianity. To his great sorrow, the Pope had to order the dissolution of this society in 1928, after learning that despite all attempts, the well-kept Jews in the Vatican were more Judaic than ever, and the Society had even spawned black masses and the worst profanations. The newspaper of the Jesuit Fathers in Rome, *La Civiltà Cattolica*, profited from the occasion of the dissolution of the Friends of Israel to publish a long editorial in which the Jews were reproached for their ingratitude, their betrayal, their predominant influence in all the degenerate and decadent movements, in world Freemasonry, international Marxism, and even their plan for world domination. Strange to the lay person in our province, it is the Jews above all who finance the movement “for the conversion of the Jews”, while obstinately refusing to convert. Whoever has read the biannual reports of the World Jewish Congress, in particular those of secretary David Pietegorsky, knows that these movements, in line with Jewish strategy, have just one goal: to lull the Christians to sleep while the Jewish conquest of our political, economic and social organizations is completed.

It is worth quoting here the greatest contemporary specialist on the communist, Masonic and Jewish question, Monsignor Ernest Jouin, of Paris, editor in chief of “*La Revue Internationale des Sociétés Secrètes*,” the author of many basic works, including “*Le Péril Judéo-Maçonnique*” in 12 volumes. To reward him for his work, the Holy Father sent him the “*Prestantes nimi*” writ, transmitting congratulations, thanks and a special blessing.

In his tome II of “*The Judeo-Masonic Danger*”, Monsignor Jouin wrote:

“So the real enemy is the Jew. Putting aside human contingencies and chance events to embrace the history of the world and the march of ages as a whole, there are two im-

mense cities: the City of God and the city of evil; and, for twenty centuries, the City of God is the Catholic Church and the city of evil is the Jewish people, an international people, spread across the Earth, not like Masonry in a dissociable state, but in the state of an indissolubly united, inderacinatably cosmopolitan people. Here below, the eternal struggle of good and evil, of Christ and Satan, plays out between the Catholic people and the Jewish people; and the special character of it, at the present time, is that it is playing out in broad daylight.”

Our zealous pro-Jews ought to meditate on these words and ask themselves, while counting the shekels received from the Canadian Jewish Congress, how they are doing their duty in this implacable struggle and, above all, on which side they really are.

THE JEWISH QUESTION

For over twenty years, relentlessly, I have exposed the Jewish question, not according to what I think, not according to the non-Jewish authors, because they are accused by the Jews of “Christian prejudice”, but solely according to the most important Jewish books, the most eminent Jewish leaders, writers, poets, scholars and rabbis. Hundreds upon hundreds, I have quoted for you the texts of these leading Jewish authors avowing, affirming, boasting of having organized, propagated, financed and directed the currents of ideas, the political movements, the global organizations, all pushing toward a common goal, a single objective: the conquest and domination of the world by the Jews, through a world super-government ruling over a Universal Republic.

These Jewish authors, most of whom fanatically deny the authenticity of “The Protocols of the Learned Elders of Zion”, offer more details than these “Protocols” as to the means and purpose of the world conquest. When one puts together all the

avowals and statements of all the Jewish sources imaginable, whether it be those of Adolphe Crémieux, Cerfbeer de Mendelsheim, Benjamin Disraeli, Theodore Herzl, Chaim Weizman, Father Joseph Lémann, Oscar Lévy, Baruch Lévi, Bernard Lazare, The Jewish Encyclopedia, Éli Ravage, Rabbi Stephen Wise, Bayalistock, Jabotinsky, Henry Klein, Samuel Roth, and the countless other Jews of all countries, one is faced with the most formidable conspiracy conceivable. If we can learn of this conspiracy, it is because the Jews, themselves, have boasted of it, unafraid to tell of the secret in their books. This conspiracy is on the scale of the Earth itself. It extends to all peoples, to all humanity. It therefore seems impossible, extravagant, unbelievable, to those whose vision cannot encompass all humanity in the blink of an eye.

THE CONSPIRACY

The broad lines of the conspiracy, according to the explanations of the Jewish authors, are these:

the final goal pursued is the conquest and domination of the world, **without which**, the Messiah awaited by the Jews will not come. This conquest is a prerequisite for the coming of their Messiah and of the messianic millennium of domination over the Gentile peoples.

the conquest must be made by the conjugated work of all sorts of internationals operating simultaneously to dissolve the political sovereignties, national borders, religious ethics, local traditions and social classes, leaving all the other races defenceless before the final assault by means of the great World Revolution.

The weapons forged to work for this Jewish messianic purpose are, according to the Jewish authors: the Gold International, 100 per cent controlled by Jewish bankers; the Free-

masonic International, the control and leadership of which were conquered by the Jews from the summit; the proletarian Internationals, in particular the First or Trade Unionist; the second or Socialist; the Third or Communist; the Fourth or Anarchist; most international news agencies and 98% of the entire film industry, with a corresponding influence on newspapers and radio; international Zionism which, by countless little known but very powerful societies, exerts an incredibly strong influence on all governments; the great international councils whose Constitutions the Jews boast of having drafted, such as the League of Nations, and then the United Nations, in which the Jews, by the marked predominance of Jews, Freemasons or Marxists, exercise the overriding influence.

The same Jewish authors tell us that even where there are no Jews to advance the conspiracy, it advances nonetheless thanks to the operation of Jewish international bodies, the Jewish point of view, Jewish axioms, Jewish sophisms that contribute to relentlessly eroding the national or religious barriers which bar the way to the great Jewish messianic conquest.

The Jewish problem is less concerned with Jews taken individually than with Jewish action on peoples and on the world through the enormous influence of their organizations on the brain of the masses, on the orientation of the political, economic, financial, social and moral life of the masses.

WHAT MUST BE DONE ABOUT THE PROBLEM?

If it is true that there is a Jewish conspiracy for world conquest, for the destruction of Christianity become a tyranny as Disraeli put it, for the overthrow of Western civilization, of Greco-Latin culture, of national sovereignty, in short, for the enslavement of all non-Jewish peoples, what should be done? This obviously is the most vital question ever asked of humanity, since the fate of all peoples, their freedom, their spiritual and material posses-

sions, are at stake. It is, however, the most neglected question, the most widely dismissed when it presents itself, the one most feared even to mention, let alone discuss.

Condemn the English and their imperialism, ridicule French chauvinism, slobber on the Germans, vomit on the Spaniards, all is allowed, even encouraged. But simply mention the word Jew, and there is an instant hue and cry, a hullabaloo that circumnavigates the globe.

Whoever quite simply becomes conscious of what the Jews say, who after examining the facts, admits along with the Jews that they are the masters of world gold and consequently of the international game of currency and high trade, who admits with them that they are the originators, propagators and masters of Communism in power, becomes a subversive, a public danger, a source of contagion who must be eliminated from society. Through a thousand and one outlets, Jewry makes a din, raises hell, sounds the alarm; cries persecution, intolerance, the failure of charity. Society is paralyzed, and he who had wanted to protect his country, his tradition, his faith, his property, his liberty: in fact, the real victim, suffers the fate of the assailant and the criminal.

And yet, there is in all of this an inescapable question of facts, a question of truth.

Is there a Jewish world conspiracy, yes or no? A Jewish conspiracy against all peoples, all religions?

To answer no, all the Jewish authors who admit and explain the details of this conspiracy must be liars; Jewish control of gold, finance, the press and cinema, major markets, subversive societies and communist organizations, WHICH ARE ALL ADMITTED, PROVEN FACTS, must be dismissed as totally irrelevant. Only someone out of their mind could so reply.

Faced with reality, with facts, with Truth, the narrow minded, the prejudiced, those with distorted spirits are really those who refuse to concede the evidence, who refuse to see what their

eyes are looking at, to hear what their ears are listening to.

And the reason, the only reason why they act this way, is cowardice, spinelessness. The world is not buckling under the courage of the Jews. All our institutions are not collapsing under their valiant blows: everything is crumbling from the cowardice of those who had the responsibility to defend it.

How many times have important people come to me and said: "You are absolutely right, I have studied the question for so many years, I have investigated the subject. Continue, denounce the danger. But, in my case, you understand, I can do nothing because I have a business". One feared being attacked, defamed; another feared losing votes; another was afraid to lose his Jewish suppliers; yet another his Jewish customers; and another to be squeezed financially. Others, those trembling rabbits who claim the title of intellectuals, feared being taken for anti-Semites, not quite "proper people". All these fainthearted shepherds admit the danger of the wolf, but they fear him even more than the sheep do that they are supposed to defend. Each has his particular fear and all walk in fear; above all, the fear of losing money. If a great many are prepared to be servile to make money, an even greater number will do worse to avoid losing it. And the Jew induces them all through terror, a moral terror solidly organized here as elsewhere and which, as elsewhere, is only the forerunner of the physical terror that arises, brutal, implacable, inexorable, when the Jew comes to power, as all those peoples imprisoned behind the Iron Curtain now realize.

The Jew has only one conception to establish and impose authority: terror. Not the wisdom and beauty of the laws, not their harmony with Natural Law and the Order of creation, but through the fear which, ignoring intelligence, is only aimed at the purely animal instinct of self-preservation. This can be explained by the fact that he has never, in his whole history, known any other kind of authority. Because of his special character, so often referred to in his books, his God was always a jealous God, an avenging God, a God of anger and of terror;

the Jew has never wanted to accept a God of love and gentleness. The ghetto of yesterday and the Jewish colony of today interpret power the same way and reign with such terror over their members that an excommunicated Jew has generally no recourse but suicide or a break without hope of return to his community.

And the greatest modern paradox is that our countless cheerleaders, the victims of tomorrow, eagerly guzzle the contradiction of the persecuted Jew.

WHO ARE THE PERSECUTORS?

Here is a people who through their greatest leaders admit to working to destroy Christianity, to dissolve Christian morality and public morality; a people who admit to controlling gold and world finance, which it uses to torture humanity with economic crises of incredible cruelty in order to achieve its ends; a people who admit to controlling the authority and policy of Soviet Russia, where forty million have perished from this policy since 1917; a people who admit to perpetually plotting against throne and altar, against all we have, to achieve their utopian messianism; a people whose most serious authors admit that it has provoked all the revolutions and all the wars we have endured since the beginning of modern times; a people who admit their active interference for purely Jewish purposes in all our international and national councils; a people who admit to controlling and directing all manner of subversive organizations, all assorted movements of distortion, demoralization, decadence; who, after having been charitably received by every people, attempt to destroy their national and religious life to reshape it in a Jewish mold. And it is this people which cries persecution, while it destroys, sabotages, overthrows, and tortures! And our people are rather naive, rather "dim", as the popular expression goes, to swallow such a twist.

Do our French-Canadian grocers persecute the Steinberg

immigrants? Or is it the Steinbergs who are ruining our 300-year-old grocers, causing them to vanish one by one? They not only entirely upset normal market conditions, but they radically eliminate these small bastions of the French-Canadian bourgeoisie. Are Canadian furriers persecuting Jewish merchant furriers, who in less than thirty years and with foreign capital have seized undisputed control of this once quite French-Canadian industry? Do our little ironware merchants persecute the Pascals, or do the latter, with capital from the Jewish Gold Bank, persecute our French-Canadian merchants with a view to wiping out this other section of the French-Canadian bourgeoisie? And the same question may be asked for all areas of jewelry, for the shoe industry, women's clothing, men's clothing, construction, the dairy industry, the liquor industry, in short, almost all of our industries and businesses. Our *Canadiens* can barely find housing, while the Jewish refugees from Europe, upon arrival in the country where they have never made sacrifices or paid taxes, find luxurious real estate at their disposal. On which side is the persecution? When foreigners in the national sense and to the national faith, who have been welcomed and never molested, can in less than half a century assume an undue influence on the conduct of the nation, on the economic life of the country, infiltrate everywhere, sabotage the political mentality, usurp the control which at all times must remain in the hands of the nationals, is it these foreigners who are persecuted, or is it the nation that has welcomed them?

Father Joseph Lémann, a converted Jew, in his books which form a passionate plea for charity toward his race, feels compelled to say: "The emancipation of the Jews and their entry, with both feet, into European society, marked the beginning of the decay of the Christian States and the march of Israel toward world domination." On which side is the persecution, on the side of the Christians who emancipated the Jew, or on the side of the Jews who have undone the Christian States to achieve their world domination? Dr. Oscar Lévy, a prominent Jew of London, after confessing the total responsibility of the Jews in

the Bolshevisation of Russia and the expansion of communism, exclaims: "We have overthrown everything, soiled all, rotted all, destroyed all; yes, we really are the world's incendiaries, its destroyers, its tyrannizers. We have sabotaged your morality, which can no longer advance because we bar the way. How great, prosperous, and exceptional would have been your destiny, O Christians, if we had not been there to prevent it! We still prevent it.' On which side is the persecution: on the Christian side or on the Jewish side? And I will spare you the many other similar texts that you already know and would be needless repetition.

Yet, if, you simply state the facts, if you say that Jewish organizations are gradually eliminating ours from Canadian economic life, if you read aloud exclusively from Jewish texts, if you realize that communism in this country is in the hands of Jewish leaders, you are immediately overwhelmed by the worst accusations of intolerance and persecution. And the public will believe it because it is the Jew who controls opinion and thought, through the organs of propaganda that influence them: press, radio, cinema, political parties. Through these outlets, which our treacherous elites have allowed to fall into the hands of Israel, or by the authority of his terrorism, the Jew today exerts more influence over the masses than do parents, teachers and pastors.

THE CURRENT SITUATION

The general situation of our time, the great moral and political revolution which is battering the whole civilization, is nothing but the fruit of cowardice, of betrayal, of compromises with the past and with today; of the corruptness of our elites who totally failed to defend us.

On occasion, our faithless leaders have attempted a feeble and timid defense, but with roundabout empty words that no one understood, precisely because they did not want to say any-

thing. They denounced the “forces of evil”, subversive societies, secret and underground forces, the hidden hand, in short, anonymous and inaccessible phantoms. They were afraid to speak the truth frankly, to call things by their name, to name the “Jewish conspiracy” which the Jews themselves call a Jewish conspiracy. A little courage would have prevented the slaughters that we have suffered, even those of the Jews.

ONLY THE TRUTH

Only the truth can save us from what is coming, but it must be complete, not a particle hidden. Only the truth can destroy communism, if one really wants to say exactly what it is. I have personally conducted the experiment many times, and today I have among my friends yesterday’s furious communists who can attest that only the truth, for which they sought and found evidence, has managed to change them.

To argue historical and dialectical materialism with the Communists for months and years, to discuss the error or morality of Marxism, or the lies of Bolshevik propaganda is to waste time and spit. As long as he believes he is acting in a cause and fighting for his own advancement, his own wellbeing, and that of society, the Communist remains deaf to academic discussion, to counter-arguments, and even to common sense. He is a spell-bound, obsessed, fanatic. The more one tries like this to fight communism, the more propaganda it gets, the more help it gets, the more the legions of communists multiply. And rightly so, because the Truth is ignored and betrayed.

But when we are not afraid to expose the truth, whatever the risks or the consequences, communism disappears as if by magic. And the truth is this: communism is not a political formula, not a synthesis of social reorganization, not a system of social or economic justice. Communism is nothing but a scam, a Jewish-designed, Jewish-funded, Jewish-led, Jewish scheme to

strip the Gentiles of all their material, spiritual, moral and cultural values, and enchain them in collective slavery under the merciless dictatorship of the Jews.

The strategy and goal of this conspiracy were best summed up by the Communist Jew, Baruch Lévy, one of the chief advisers of Karl Marx, who wrote the following letter a hundred years ago to the author of the Communist Manifesto. (I quote): "In the new organization of humanity, the children of Israel will spread over the whole surface of the earth, and will become everywhere, without any opposition, the ruling element, above all if they can impose on the working classes the firm control of some among them. The governments of the nations forming the Universal Republic will pass effortlessly into the hands of the Jews under the guise of the victory of the proletariat. Private property will then be abolished by rulers of the Jewish race, who will control public funds. Thus will the promise of the Talmud be realized that when the time for the Messiah will have arrived, the Jews will possess the wealth of all the peoples of the Earth."

In our day, speaking even more succinctly, Stephen Wise, the chief rabbi of New York, exclaimed: "Some call it communism; I, who know me, call it Judaism."

That is the truth about the Jewish conspiracy, the underside of communism. And hundreds of other Jewish authors affirm it in their works. When you serve up this truth to the Communists, you see them rattled for the first time. They who thought they were fighting for themselves, their families, for society, suddenly learn that it is only for the Jew, to become his slaves, that they are carrying on this struggle. And when you add to these Jewish texts the evidence of facts and persons concerning the communist organization, they become completely disarmed; they then pursue their own investigation, they go to the evidence and finally they turn against the communist Jew with as much zeal and ardor as they had put into serving him before they knew the truth.

THE JEWS FEAR THE TRUTH

The truth about communism frightens the Jews most. They understand this weakness in their plan. So, in all those countries locked behind the Iron Curtain, they rapidly, after 1918, imposed the death penalty for what they call the crime of anti-Semitism, meaning, the mere mention of the word Jew in connection with the communist conspiracy. This is the "crime" for which there is no pardon or mitigation of sentence. In the other half of the world, in the so-called democracies, if there is no death sentence yet for this crime of telling the truth, the terrorism used to punish it is just as ruthless. Whoever speaks the truth, whoever mouths the forbidden word, whoever has the gall to spell the word: JEW, is ostracized, financially crushed, economically crushed, muckraked and made infamous, an object of contempt, and, if circumstances are conducive he is plunged into captivity without trial or sentence, because the crime of telling the truth is not yet on our statute books. And please believe that I am not alluding here to my personal case in particular, or to that of my friends, because it has been the case for tens of thousands of patriots in every country, for the same reasons, in identical circumstances.

Humanity must not know what is happening, peoples must not realize that they are in the furnace of a revolution in full ferment; the fleeced and the liquidated of tomorrow must not know what awaits them, for, the instant the plot becomes clearly known, in all its reality, the conspiracy is automatically over. And, to prevent the truth from erupting into daylight, this truth which liberates and which saves wherever it is applied, the Jews use all the pressure they can bring to bear, financial, economic, political, press, radio and cinema; and what they do not control directly, they soften up, they chloroform with their liberal sophisms and their fatuous tolerationism.

They have proceeded like this with great success in every country that has fallen into communism. All these martyred countries and tortured populations owe their sad fate to just one

thing: betrayal by their former national leaders, who were in charge of the flock and who made a pact with the wolves by omission, when it was not by commission.

The same fate will be ours, in our America, already seriously undermined, subverted by the same conspiracy, if the leaders in charge take the same course, if they are as cowardly, if they give in to the same terrorism, if they betray the truth by refusing to serve it for fear of waging the only kind of war that can save us from the abyss.

When the world is on fire, when the most precious values of humanity are at stake, when the very coming of Christ to this world is threatened with being made futile in its practical effects for generations to come, when all the good accumulated by work and initiative since the world has been a world, when all that we recognize as culture and civilization is threatened with annihilation, the time for hollow words, for splitting hairs in four, for half-measures and half-truths is over. We must be whole in the truth, whole in courage, whole in determination, whole in the fight. This is the price; these are the terms of salvation. We must put aside social standing, fear of attack and loss of revenue.

COWARDS BEWARE!

Woe to all those who are charged with authority and mission; woe to the civil, religious, political and social leaders responsible, if, in the coming days of turmoil, they yield to fear, doubt or cowardice for an instant. Before God and country, before History, they will be responsible for all the wickedness that lies ahead and can still be avoided; they will be responsible even for the awful killings of Jews by angry mobs, whom no power will be able to control, and will erupt spontaneously in every country on Earth if we must wait for the truth of the conspiracy to surface by itself.

Alas, it seems the conspiracy must run its course, we must undergo the last phase of the World Revolution, which will certainly fail but will leave us a heritage of ruins, ashes and cemeteries, an overturned world to rebuild.

For after the Second World War, or the second phase of the world revolution, which consisted in destroying the nationalist systems, we are now in the third and final phase: to establish full internationalism, the Universal Republic concerning which the Jew Baruch Lévy was quoted earlier, and so often spoken of by liberal, socialist and communist leaders since 1789; which the Freemasonic lodges have persistently called for and Zionism promises to the Jews with Jerusalem as its capital; and that Lake Success and the Kremlin, both under Jewish control, are working toward by cleverly preparing the opinion of the countries they rule. The Jews would like Moscow and New York to annihilate each other, to wage a war of mutual destruction and depletion leaving no one conqueror, but only the two halves of the world in debris, to establish their final reign over humankind with Palestine intact as the center of authority. Does not the Talmud say, in a text from seven hundred years ago: "Israel will dominate the world after a universal war in which all the peoples will have been decimated."

THE WORLD SUPER-GOVERNMENT

Our civil leaders in Ottawa have spoken to us many times of the necessity for a world super-government, since they were all wound up at San Francisco in 1945 by the Jewish text drafted by the Jew Harry White, which forms the Charter of the United Nations. And all their work, from that date, has above all consisted in ever more tightly subordinating us to the authority of the U.N.O. These leaders, for the most part Freemasons, are merely following the line of conduct dictated by the lodges, themselves under Jewish control.

This madness of a Universal Republic, which seems quite

new to some people, was already and long ago denounced by the Church. After the most eminent contemporary experts on the Jewish question, Monsignor Ernest Jouin, of Paris; Monsignor Benigni of Rome; Monsignor Treczak of Varsovie; Monsignor Delassus of Lille, the French Cardinal Andrieux, in his turn, in 1924, wrote: "Governments dominated by the Masonic lodges are pursuing a goal... Once peoples and nations have been dechristianized, it will be easy, in the absence of any religious and social bond, to reduce them to dust in order to unite them anew; then, when they will have been liberated from the ignorant preconceived idea of a homeland, to incorporate them in a "Universal Republic" whose capital will be Jerusalem and whose Grand Architect, Satan, will hold the reins of power, under the purple mantle of a few sons of Israel".

Speaking authoritatively in his *Motu Proprio*, "Bonum Sane", Pope Benedict XV wrote: "The advent of a Universal Republic, desired by all the worst elements of disorder and awaited by them with confidence, is an idea already ripe for realization. From this Republic, founded on the principles of the absolute equality of men and community of goods, will be banished all national distinctions; the authority of the father over his children will not be recognized, nor that of God over human society. If these ideas are put into practice, an unprecedented reign of terror will inevitably follow. Already, even in our day, a vast portion of Europe is passing through this sad experience and we see that it is sought to extend this state of things to other regions".

If we understand that Freemasonry and the politicians it controls; the International Zionists; devout liberals, the socialists, Marxists of every stripe, the Jehova's Witnesses, the World Jewish Congress, the B'Nai B'Rith Freemasons, the red Protestant faction led by Bishop Oxnam and operating under the name of the National Council of Churches; if we understand that this leftist coalition, Jewified up to its ears, is pushing furiously toward the Universal Republic condemned by the Church, we un-

derstand less how the Catholic leaders, through ignorance or unawareness, have also become its converts.

I recently had the opportunity to read a book published under the imprimatur of the Ordinary by a specialist in pedagogical questions. Among the things he recommended teaching our children, he specifically cited world citizenship. Citizen implies government, state, allegiance; and world citizenship implies world government. The book is intended for our teachers, and the poison it contains is endorsed by an authority which condemns it! This demonstrates the diabolical skillfulness with which error succeeds at infiltrating everywhere and how liberalism, the error of errors, which ends in Communism, has succeeded in lulling the vigilance on which we have a right to depend. I might add, in passing, that the same book includes a little chapter entitled "Socialization of the Child", framed in quotation marks as if to draw particular attention to this term. I have often read in Marxist books projects for the socialization of banks, the socialization of land into collective farms owned by the State, socialization of industries, socialization of this and that. Why, in a Catholic book and on a subject as extremely important as education, include terms from the Marxist lexicon when Christian terminology can provide us with all the nomenclature of titles and definitions desired? Is the infiltration from the same origin? I cannot say, but the evil is there nonetheless, and Marxist slogans are making inroads here.

A CRY OF ALARM

There was a time — some thirty years ago — when leading personalities in all the great capitals launched a cry of alarm. Henry Ford, after spending several hundred thousand dollars to document the facts, published an enormous, detailed file on the Jewish conspiracy in his "Dearborn Independent". Wall Street replied with a war which nearly brought him to bankruptcy so that Ford had to fold his tent, repudiate his writings, and cease

publication.¹ In Paris, François Coty, the great perfumer, in his newspapers “Le Figaro” and “L’Ami du Peuple” led an identical campaign. The Israelite Alliance delivered battle; they had his wife seduced by a Romanian Jew Cotnareano, causing his divorce, the ruin of his fortune and the loss of his newspapers. This Cotnareano then became the sponsoring angel and financier of Jacques Maritain, who was charged with infiltrating liberalism and tolerationism into Catholic theology and who, on the strength of propaganda, succeeded in a number of areas in being substituted for the authority of the Fathers and Great Doctors of the Church.

In London, the patriotic campaign of the “Morning Post” was supported by what remained of Christian English nobility. The English Jews succeeded, through agents, in purchasing the newspaper, whose doors they closed while destroying the files and archives of the great vanished daily. In Vienna, Rome, Berlin, Brussels, Bucharest, Budapest, Varsovie and Sofia, similar campaigns were either bought off for money, crushed by ruin or halted by criminal manoeuvres. At the time, Winston Churchill was not yet a puppet of Bernard-Manassé Baruch, the true Vicar of Satan on Earth, head of Wall Street, Freemasonry and Zionism, and close to the White House. Churchill was not yet an active agent of international Zionism, he was not yet responsive to the charms of glory and fortune, he was not yet ready to knowingly sacrifice the British Empire for the Judeo-Masonic aberration of a universal super-government. He still was sufficiently courageous and above all sufficiently free to write the following lines: (I am quoting Churchill in 1920 writing in the “Sunday Herald”): “And see how, in our time, this curious race has created another system of morality and philosophy, filled with as

¹ Translator’s note: In 1965, writing in *Down With Hate! (À Bas La Haine!)* at Chapter III, page 26, Arcand updates the Ford incident. Ford spent four million on the research; he never renounced what he had published; his secretary, William J. Cameron, fearing for the survival of the company, forged a retraction prepared by the Jew Louis Marshall of New York during Ford’s absence. Cameron confessed all in a series of articles.

much hate as Christianity is filled with love, a system which, unless remedied, will overthrow everything that was built by Christianity. We are impressed by the idea that the gospel of Christ and the doctrine of the Antichrist were destined to arise from the bosom of the same people and that this mysterious race was chosen as the field of Divine Revelation and diabolical power. Almost all Jews, if not all, have denied the faith of their fathers and rejected all hope of a life after death. This movement is not new to the Jews. From the time of Weishaupt to Karl Marx, and then to Trotsky, Bela Kun, etc., this world-wide conspiracy has aimed at the destruction of civilization and the reconstruction of society. As the author Nesta-H. Webster recently proved so well, this conspiracy played a remarkable role in the tragedy of the French Revolution; it aroused all the revolutionary movements of the 19th century, then it stirred revolt among the trash of all the great cities of Europe and America. This band of sadly remarkable individuals who seized the Russian people by the hair, have become, in reality, the absolute masters of that enormous empire. There is no question of discussing the influence of the international Jews, for the most part atheist Jews, in the creation of Bolshevism and the state of things which permitted the Russian revolution. There is no doubt that this influence has been considerable. Probably, even, it surpasses all others, because most of the leaders are Jewish. I will say even more: it is Jewish leaders who provide the main inspiration and the directing force of communism.”²

Since Mr. Churchill wrote those lines, he has come a long way. Jewry has caused him to earn many millions. In 1941, he asked the world to have confidence in the word of a half-Jew and the husband of a Jew, Josef Stalin; he directly prepared the destruction of the empire entrusted to him, a destruction that

² Translator's note: The foregoing English text is a translation of what Arcand said was written by Churchill. Arcand extracted lines from the Churchill speech and ran them together. The actual full speech can be found online.

Karl Marx in 1868 deemed indispensable to lay the foundations of world communism; he fought at that time for the establishment of the United States of Europe, which Trotsky had said was indispensable to lay the foundations of the United States of the World.

Jewry is strategically dispersed in every country in the world, encircling the globe like a spider's web. All filaments of this network are in constant communication with one another. The Jewries are maintained in a state of docility and blind obedience by a single and powerful system of authority. The leaders control an infinity of organizations which are all in touch and influence not only the Jews but the thoughts and physical life of all the other peoples. The members of this tribe, which forms a compact whole in its dispersion, are in immediate expectation of a terrestrial and material messianism which they have been made to hope for. It is not a particular country they are looking at; their eyes are fixed on the whole Earth; they encircle all humanity in their net. They have a global vision, a universal conception of their mission and of the system at which they work relentlessly, each in his niche, in his own sphere of action. They have a plan, the same plan everywhere and always, in time and in space. That is their strength. The Gentiles are divided among themselves, from one people to another, within each nation, in each province, in every city; their vision is only of their little local problems. How petty, how confined are British interests, American interests, Chinese, French, German, Italian, Dutch and Canadian interests when faced with the immensity of the interests and the plan of the Jews! When a country crumbles into the abyss opened up for it by the conspiracy, the Jew instantly knows that a new barrier has been cleared, that he has drawn closer to his goal, whereas our multitudes are unaware that a rampart that had protected them has disappeared. The great barriers which barred the road to the march of Israel toward domination have all been dynamited and the Christians, the Gentiles, stupid as much as blinded by propaganda, have by turns applauded the collapse of the Russian giant, of the

Austro-Hungarian empire, of the German Empire, the Italian, the Japanese, the English and French Empires. The vast majority of these were Christian empires, the last support of civilization. In practice, only the United States remains and, again, this country is gnawed from the inside, constantly weakened in its economic substance and its social consistency. As a real world leader whose vision embraces the whole world and all humanity, only the Roman Pontiff remains facing the conspiracy. He issues ever more pressing appeals, but a materialized world listens to him without hearing!

I have told you where the hope lies; I will have the opportunity to talk about it more specifically in the future.³

CONCLUSION

For the moment, I ask you to remain what you are, you who through hardship have become our country's most beautiful elite, because you voluntarily accepted this hardship, these tribulations, knowing they must come, and you have endured them for the Cause that is dear to you.

You know that like many another we could have prospered, been rich, fawned over, if we had only wanted to prostitute in our hearts and in our mouths the Truth to which we have given ourselves.

I am deeply conscious of what I have caused you; loss of jobs, loss of business, defamation, insults, slander, the contempt of your entourage, trials and difficulties of all kinds, for some of you separation from your families, total ruin, imprisonment without trial. My heart bled and I suffered your suffering, but also I was happy because there were in our country men willing to accept and endure all these things to serve Truth. Oh! I know, it is not pleasant to be insulted, ostracized, to be called

³ Translator's note: this indicates the quite likely existence of an unknown talk of Arcand.

narrow minded, obsessed, mad, hateful, a traitor, to suffer the worst injustices; but the greater the Cause, the higher the price to pay, the more severe the test to undergo. You have withstood the test, you have paid the price. And when everything seems lost, that will save the country.

What we did together, we did without hope of reward, seeking only the triumph of Truth, because it is Truth that breaks chains and liberates, establishes personal and social justice, gives stability to order, forges real prosperity and confers peace.

While awaiting the final fight, we will measure up to the Jew in our perspective of the world and of the problems that trouble it. We will exceed him in stature by our awareness of a spirituality in which he no longer believes, having always before our eyes our responsibilities to both this world and the other.

Never worrying about the opinion or judgment of men, fearing only the judgment of our Creator and Master, we will do our duty inflexibly, knowing that one day we will appear before the true Judge. If we have nothing else, we will at least have to our credit, in the most terrible storm that has fallen on men, to have consented to suffer everything in our souls, in our hearts and in our bodies, rather than give in to offers, fear, hardship, losses and blows; and this, not only to remain faithful to our convictions, but also to remain "our brothers' keepers".

A. A.

January 1950

ADRIEN ARCAND

THE REVOLT
OF
MATERIALISM

A Talk Given at Montreal in 1966

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1 THE REVOLT OF MATERIALISM

The fight to the finish going on all over the world today is really the struggle of materialism against all spiritualism, the implacable battle of matter against the spirit. *Communism*, which governs all those territories in the orbit of Moscow, is openly affirmed as the cult and agency of materialism; it affirms that all is only matter, that there is neither beyond, nor divinity, nor human soul. Thus, no other necessity, no other faith, no other hope than in matter.

Most of the other non-Communist countries are governed in an unseen way by Freemasonry, whose supreme leaders have exactly the same convictions and aim at the same final goal, but through more devious, more hypocritical means, measuring out all their movements in a gradation as devilish as it is skillful.

These are basic, almost commonplace truths that any researcher can quickly discover. But nevertheless, it is only a particle of truth on the question, a first glimpse, and it is not yet sufficient to fully understand the danger that threatens us, in order to free us from it, to finally defeat the enemy.

When one wants to take the rather arduous trouble to explore the great conspiracy in its final haunts, truly strange discoveries are made and strange things are perceived which the whole contrivance of the conspiracy does not lead one to suspect. I will spare you endless details, and summarize the facts

succinctly. These facts are the Truth, truth it is not permitted to publish, to speak, or even to have the audacity to attempt to know.

The hidden Truth, unknown even to the Jewish masses, is this:

2 GOLD, MASTER OF THE WORLD

The international Jewish plutocracy, meaning the High World Bank of Gold, is the supreme authority that drives the world's financial and economic life. It was of this group that Henry Ford said in 1921: "Eliminate fifty influential Jews, and you will have no more wars, revolutions, economic collapses, unemployment crises or communism."

This Jewish plutocracy of the kings of finance resides on Wall Street. It has as much influence over the Kremlin as over the White House. This explains why, in all that concerns the advancement of the world conspiracy, Washington and Moscow have combined their action since 1933. Their disagreements or public feuds, aroused by Wall Street for the gallery and to baffle world opinion, in no way detract from the progress of the conspiracy.

Their Korean affair, for example, only served to lay the foundations of the world army or world police, and to push America to establish a system of militarism and permanent garrison necessary to stifle the initiatives and liberties of the people, while stripping them with taxes and an ever higher cost of living.

This Jewish plutocracy exercises supreme authority and influence over Communism, Freemasonry, and other associations and sects that are offshoots.

The supreme leaders of the great materialistic conspiracy are not materialists. They are what the ignorant call "*good Jews*," synagogue Jews, who support the synagogue, and, if necessary,

for their purposes, support Christian institutions.

3 MEN “WITHOUT SOULS”

“*The good Jew*” is more dangerous than the non-practicing Jew. For the synagogue Jew is completely saturated with Talmudism and he believes in the teachings of the Talmud, which eventually prevailed over the Torah or the Old Testament.

The *Talmud*, even in its modern editions, teaches that Jehovah, the unipersonal God of the Jews, recognizes and loves only one people, who are his chosen people, who are the holy people, because only the Jew has a soul. The other human beings, the Gentiles or *goyim* are soulless beings, created only to be useful to the Jew, to serve him, to enrich him, to be led and ruled by the Jew. According to the Talmud, all the religions of the *goyim* are idolatries and must be erased from the earth, so that only *Judaism*, the true religion, subsists universally. When only Judaism subsists, the *goyim* will have to take cognizance of it and at last recognize the anointing, the kingship of Israel, before which they must obediently bow, accepting their final fate as servants of the chosen people.

One can still remember the libel action brought by the Jews against the newspaper *La Croix*, of Quebec. In court, one of Montreal’s most prominent rabbis testified. When he said that Judaism believes in the teaching “love God and thy neighbor as thyself,” the question was put to him: “You are under oath, can the non-Jew be the neighbor of the Jew?” And he answered categorically: NO. Jewish belief is the same today as when Christ told the parable of the good Samaritan, which so scandalized the rabbis of the time.

The irreligion, the atheism, preached by communism and other organizations, are only intended for the Gentiles, to better subjugate them. If communism came to power with such violent fury against the religions and temples of the Gentiles, it

does not molest the synagogue. On the contrary. A bulletin of Soviet Intourist published between the two wars featured a photograph of St. Isaac's Cathedral, the largest in Leningrad, turned into an anti-religious museum. Since then, a new synagogue, as large and imposing as any major Roman basilica, has been built in Leningrad. The latest edition of the Jewish Encyclopedia has a photograph, the word Leningrad, and adds that the Soviet government provided some of the funds to erect this huge construction. Thus, while the Jewish government of Moscow transformed Christian temples into dance halls, anti-religious museums, houses of prostitution, clubs, stables or barracks, it built the queen of synagogues with treasures torn from the Gentile churches.

4 DOMINATION OF THE WORLD

In short, the struggle of materialism, when the substance of the question is understood, is the struggle of Judaic spiritualism against all the other spiritualisms, above all, Christian spiritualism. It is the cadaver of the Old Testament that wants to resurrect and impose itself on the ruins of the New Testament. If, *for us goyim, it must be a matter of irreligion and atheism, for the Jews it is an essentially religious affair*, a general thrust of all their organizations toward an earthly messianism, toward domination of the world by the Jews, the dominance of Judaism over human thought. That is the truth, the only Truth, about the communist conspiracy, the Truth that must be silenced, and I know what it costs to have the courage to say it.

If the Talmud spoke the Truth, if it was true that we have no soul, that we are only cattle, then I would be the first to admit that the Jewish plan is justified, that Israel is right and has the right to act as it does, that its conspiracy, supremely logical with its assumptions, is right and necessary.

But, in spite of Israel's claims, we do have a soul, we have a

spirituality, and it is this that will be to the Jew's detriment, who is so convinced of the contrary. This is what will abort his plot and reduce to nothing all his power and all his efforts. And since we do have a soul, there necessarily is a spiritual world and a spiritual life, there is inevitably a supreme Spirit who made this soul, there is a God, a Revelation and all that follows.

5 QUANTITY AND QUALITY

Too often we confuse the spiritual with the supernatural, because the supernatural is of purely spiritual essence. But what is appropriately called Natural Law includes both the spiritual and the material. We are almost always inclined to conceive of Natural Law only as the law governing the sensible world and the visible world. This is an error. Real fundamental distinctions exist, not only those between the Uncreated and the created, between the Infinite and the finite, between the Divine and the non-divine, between the Creator and the creature. It is in the *nature of the angels* to be pure spirits, and there is consequently a Natural Law that governs them; it is in the *nature of men* to be temporarily spirit and animal, and they fall within the scope of Natural Law, as much for their spirit as for their body. Natural Law, of which, unfortunately too often, only a few aspects are cited, is the general law governing the entire domain of the created, whether spiritual or material. It is the law that governs *the nature* of everything and everyone.

And this law, from the traces that it shows to us, has a balance, an equilibrium, an equivalence between the spiritual and the material in the human domain that nothing can break.

This law clearly says to us that the material can be evaluated only by quantity, that the spiritual can be evaluated only by quality. Thus a man is so much richer than the *quantity* of his wealth is great; he is all the more just as the *quality* of his justice is refined and intense. And, as it is true that spirit dominates matter,

it is equally true that the intensity of spiritualism will always prevail over the quantity of materialism.

To save Sodom and Gomorrah, plunged in the depths of materialism, God asked that only a hundred, or fifty, twenty or ten righteous men be found, just ten men of a spiritualism sufficient to compensate for the materialism of several hundred thousands of men. We have seen human beings of so intense a spiritualism, like Francis of Assisi, Teresa of Avila, that its quality sufficed to save and regenerate entire peoples threatened with a precipitous downfall into materialism.

All action, all physical movement puts in action forces which act in the physical world and often, through suggestion or otherwise, influence the spirit. In the same way, all action or movement of the spirit puts in action forces that may act in the physical world.

6 WHEN THE BALANCE IS BROKEN

In the human being, there is a kind of equilibrium in the action and interaction of the spiritual and the material. When this balance is broken, the being suffers in one or the other of its component parts. *Since the spirit is superior to matter, it always retains the predominant authority, as well as the superior influence.* When the physical, by its demands and its action, succeeds in gaining ascendancy over the spirit, the latter, losing none of its potential for primacy, becomes as though paralyzed, suffocated by the breach of equilibrium. For a being so unbalanced, an act of will, an heroic, practically superhuman effort of the spirit will be required for the spiritual side to regain the ascendancy over the material side. Generally, affliction and pain are the main agents that can trigger this effort.

It is the same with a people, for society in general, for humanity, as it is for the individual. The only weapon that can de-

feat materialism is spiritualism. And when I say this, it is only in considering the very nature of man, his composition, quite independently of any religious notion or teaching. For the existence of the spirit is, above all, a question of fact. It either exists or it doesn't.

When Communism strikes family spirit, national spirit, the right to property, head-on, it attacks Natural Law in some of its most obvious manifestations or requirements. But it violates Natural Law even more when it tries to extinguish the spiritual in man, whose nature is to be both imperishable spirit and perishable physical body.

If, as the Talmudic Jew believes, the *goy* or Gentile had no soul, nothing could stop the triumphal march of Communism, nothing could prevent the complete and final victory of the behind-the-scenes plan of the lodges. But their decisive error is to deny that the Gentiles have a soul, that they have a spiritual life, and above all a spiritual pathology which constitutes the greatest power that exists in this world.

Every onslaught of materialism against spiritualism automatically sets in motion a spiritual activity by inevitable reaction. And this activity is all the more effective, powerful, the more its quality is intense.

The Catholic Church obviously understands the play of this equivalence and of these forces when it puts them into action through prayer, penance, the will to sacrifice, the acceptance of trial, which are powerful spiritual mobilizations. It is not my role to comment on the enormous additional forces that she adds by the intervention of the supernatural through grace. This is a whole other area.

7 IMPERATIVE AND CONSTANT NEED

Communism may believe that it made immense progress when it conquered, for example, the vast populations and resources of

China, thereby increasing its material assets. But it took corresponding losses by arousing, through the pain felt by millions of Chinese and by the rest of the world, *an intensification of spiritualism*; and if this spiritualism is of a greater intensity than necessary to compensate for the quantity of the materialistic advance, *it follows that materialism is the loser; the clear vision of its defeat is only a matter of time.*

The play of the law is the same for all the apparent conquests of Communism in Europe, in Asia, or elsewhere. Because of Natural Law, never will matter be able to conquer the spirit on this earth unless man deliberately renounces his own spirit.

At all times and in all climates, the need for spirituality has been as imperative for man as his material needs, and it has manifested itself accordingly. This need and these manifestations have revealed themselves with such constancy and permanence that to deny the existence of the spirit in man could only be the effect of a mental deficiency, or the aberration of a blindness that only the Talmud can produce.

8 THE MOST PRIDEFUL ASSAULT

The awful struggle against the spirit, against the very nature of man, is the most prideful assault yet seen against Natural Law. The latter, which in sum is but the expression of the Creator's Will, has never been overmastered by anyone, except by Jesus Christ, who resurrected Himself. The more we violate her, the more cruelly she avenges herself. *The more powerfully and the longer the action of Natural Law is compressed, the more violently it explodes in the face of whoever defies it.* Through the spectacle that the world has offered to us in recent years, sound reason allows it to be believed that the saturation point past which it is not permitted to go will soon be reached, if it has not been by now; that the reaction of spirituality is climbing in intensity day by day; and that this response of the spirit far exceeds in its

quality the sum of the materialism thrown into the struggle.

When she avenges herself, Natural Law does not strike at ideas; it is real beings who fall beneath her sway, whether men or things. Before her, money, organization, propaganda, conspiracies, are absolutely nothing. We will soon see her reaction bring down, like a house of cards, all these organizations and internationals which think themselves gigantic and all-powerful.

9 THE REACTION WILL BE WORLDWIDE

Never, in our movement, have we believed in hate, in vengeance, violence or brutality, although we have been victims of it a number of times. It is immensely painful to see human beings, whoever they are, suffer and groan, even as the result of their own conduct. But what can we do when Nature herself unleashes the inflexible and inexorable justice of the play of her own laws?

Those who organized and propagated the World Revolution will have their revolution; but, in its final phase, it will turn against its authors.

If the sower of the wind harvests the tempest, those who have sown disorder and revolt will harvest anarchy and a blind upsurge against themselves.

It is not with impunity that the whole of humanity can be overwhelmed by wars, revolutions, blood orgies, persecutions, financial exploitation, economic imbalance, false theories and lies. It is not with impunity that in 30 years a hundred million human beings can be immolated on the altar of all lusts. The Law desires the harvest to be harvested.

When, on the clock of destiny, the terrible hour of reckoning strikes, when whole peoples, prepared to turn a deaf ear to all authority, suddenly open their eyes and see the whole Truth, there will be on this Earth no religious authority, no civil authority, no military authority able to make themselves heard by

these multitudes to prevent them from setting out in tumult against the conspirators who have tortured humanity.

Just as the lie has reigned everywhere at once; just as the conspiracy was simultaneously universal and global, so will be the impetuous and uncontrollable worldwide reaction. *Dies irae, dies illa*: a day of anger like no other! And no one will be able to stop it.

10 THE SPIRIT WILL SWEEP IT ALL AWAY

Until then, whatever happens is of only relative and minor importance. *What counts is the final victory of Truth over Error, of Good over Evil, of Order over Disorder, of Spirit over Matter.* To doubt this victory for an instant is to doubt God himself and His laws. *Whatever the cost, whatever the danger we face, we must continue to serve and proclaim the Truth.* With her we are sure to triumph, that is all that counts. The rest is of so little importance that to hesitate an instant is to lessen one's manhood; to descend to the level of the enemy. The whole apparatus of the material powers comes to a total of capital Zero before the Spirit, which can and will sweep it all away. The greater the quantity of the materialist opposition we face, the more we must heighten our spirituality in quality and intensity, above all through suffering, above all by suffering the suffering of others already plunged in the burning crucible of History. When the final shock comes, we will be better armed, we will be strongest; and we shall see – as witnesses favored beyond those of all human eras – the Spirit overthrow, in a fiery wind, the miserable accumulation of matter in which other men, no less the sons of God, had exclusively placed their faith, hope, and love.

THE INEVITABILITY OF A SOCIAL RECONSTRUCTION

February 1967

ADRIEN ARCAND BOOKS
Exclusive English Translations
June 2019

PREFACE

“The question evoked is of such a nature that unless religion and the Church are called upon, it is impossible to find an effectual solution.”¹

“To be sure, a cause of such gravity also demands from other agents their share of activity and of efforts; we want to speak of the rulers, the masters and the rich, the workers themselves, whose fate is at stake here.”

— Leo XIII

Life is a mystery, life is irrational precisely because it is a mystery. Life is independent of human reason, it comes and it develops with or without reason. Reason can, at most, help to orient certain acts or certain stages of life, but without deeply altering the destiny assigned to life by Providence. Reason and logic are functions of the mind, abstractions; life is vi-

¹ The mission of the translator, as I conceive it, is to put into English what Adrien Arcand wrote. He quotes Pope Leo XIII, obviously from memory, as will be shown below. I will therefore translate Arcand (above), and *also* give you the official French and English of the Vatican. First quotation, official Vatican French: “*La question qui s'agite est d'une nature telle, qu'à moins de faire appel à la religion et à l'Eglise, il est impossible de lui trouver jamais une solution.*” — *Rerum Novarum* (15 mai 1891). Official Vatican English: “... for no practical solution of this question will be found apart from the intervention of religion and of the Church.” Second quotation, official Vatican French: “*Assurément, une question de cette gravité demande encore à d'autres agents leur part d'activité et d'efforts. Nous voulons parler des chefs d'État, des patrons et des riches, des ouvriers eux-mêmes dont le sort est ici en jeu.*”; and official Vatican English: “Doubtless, this most serious question demands the attention and the efforts of others besides ourselves – to wit, of the rulers of States, of employers of labor, of the wealthy, aye, of the working classes themselves, for whom We are pleading.” — *Rerum Novarum* (May 15, 1891)

brant reality, influencing and influenced.

How often have we heard someone say, “Who would have believed that one day, I would have been there, that I would have done this, succeeded at that, or failed in such an undertaking”, thus proving that life is independent of logic and, even, not subject to reason; helping also to prove that the grace of God, the Author of all life, is and remains the sole element to which life can be submitted. The illogical and irrational character of life appears not only with man, but also with peoples, cultures and civilizations, who appear or disappear without human reason’s being able to offer a satisfactory explanation.

If man could penetrate the secret of life, wrench from it its mysteries, he might do more than transmit life, he might create it and set its course. But he can never attain to this exclusive power of the Creator nor “execute”² this prerogative of God.

When man has wanted to submit life—that of men in particular, that of nations, that of society—to reason, meaning to rationalize life, then began the great modern problem. The first error of modernism was certainly rationalism, which consists in making life, its path, its destiny, depend on human reason. To rationalize the irrational! Two words can explain the chaos from which humanity seems incapable of extricating itself, by itself.

And the only support that one might suppose or find for rationalizing it, is the desire to liberate oneself from the authority that reason cannot understand, to liberate oneself from the mysteries, from what does not fall under reason, the irrational; the truly Luciferian desire to see the created ego, that one cannot give to oneself, assume the supreme authority and recognize as law what this ego has decided. This is Liberalism.

Liberalism and rationalism (which automatically engender mate-

² Arcand spelled the word “*ex-équer*” in French, with a deliberate hyphen.

rialism, by cause and effect) have wanted to rule over life, determine its path, set its destiny, codify it, give it an objective, “the pursuit of happiness (in this world)” and with a view to establishing a paradise, not Beyond, but on Earth.

The political form of this challenge to the mystery and irrational character of life is commonly called D-E-M-O-C-R-A-C-Y. If Saint Thomas Aquinas said that “in all things, the best government is the government of one,”³ today we teach that the best

³ In paragraph 2 of a one-page letter dated 13 June 1963 to Hon. Daniel Johnson, Q.C., Leader of the Opposition, Arcand said (translation): “What caused the rapid and sad destruction of Social Credit recently was the simultaneous existence of two heads, a titular head and an assistant head, one saying white, the other saying black. Double “leadership” can be the most toxic and deadly imaginable in any organization. Do we see an assistant Pope in the Church, an assistant Colonel in a regiment, an assistant Commander aboard a ship, etc.? Authority, in principle, must be (according to Saint Thomas Aquinas) personal, single, continual and not divided.” French original: “*Ce qui a fait la rapide et triste destruction du Crédit Social dernièrement, c'est l'existence de deux têtes simultanées, un chef en titre et un chef adjoint, l'un disant blanc quand l'autre disait noir. Le double “chefferie” est ce qu'il peut y avoir de plus nocif et funeste en toute organisation imaginable. Voyons-nous un pape adjoint dans l'Église, un colonel adjoint dans un régiment, un commandant adjoint à bord d'un navire, etc.? L'autorité, en principe, doit être (suivant s. Thomas d'Aquin) personnelle, une, constante et sans partage.*” Source: Arcand, Adrien. Letter from Lanoraie, P.Q., [13 June 1963], (C004). Box number 002, Item number 1123. Adrien Arcand Collection. Concordia University Library, Special Collections, Montreal, Quebec, Canada. Arcand's idea of a unitary, “undivided” Parliament, and his basic notion of authority appear to come from the Italian Catholic theologian and Doctor of the Church, Thomas Aquinas, and not from Hitler. Pierre Trépanier was evidently right in 1991 when he said (translation): “One of these possibilities would be that the single-party re-

government is that of all, that of the “people” of the anonymous multitude. Formerly, we taught that government has authority over the governed; today it is the governed who are the “sovereign” and who generate authority.

The word democracy has been given grandeur, majesty, the paramountcy of a deism. So true is it that a “god” is needed even when God has been dethroned! God still exists in the heart of the governed masses, but He does not exist in the governing democracy, whether it be “popular democracy” (over there) or “capitalist democracy” outside the “Iron Curtain”; because the very postulates of democracy (liberalism, rationalism) reject the

gime—corporatism and anti-Semitism in the actualization that Arcand would have given them—would have been subordinated to divine law, the control of the Hierarchy, and to the teachings of the social doctrine of the Church. The French-Canadian version of fascism would have been much closer to a sort of authoritarian and modern Christendom than to the Third Reich.” Source: “*La religion dans la pensée d’Adrien Arcand*,” *Les Cahiers dex dix* (46), 207–247 . (<https://doi.org/10.7202/1015587ar>) (Religion in the thought of Adrien Arcand) A tiny French booklet that I happen to have, *Saint Thomas et Nous*, by the *Fondation St. Thomas d’Aquin du Canada* in Montreal (1966), at page 10 informs us (translation:) “In any case, the facts are there: the Encyclical *Aeterni Patris*, dated 4 August 1879, ordered all Christian schools to restore the wisdom of Saint Thomas and to propagate it as widely as possible. On 4 August 1880, while establishing Saint Thomas as the patron of studies, the same Pope recalled his Encyclical of 1879: *Sur la restauration dans les écoles catholiques de la philosophie chrétienne selon l’esprit du Docteur Angélique, saint Thomas d’Aquin*. [Vatican’s English: “*Aeterni Patris*, Encyclical Of Pope Leo XIII, On The Restoration Of Christian Philosophy”] Says the booklet: “No doubt is thus possible, Thomism is absolutely the ‘official’ philosophy of the Church. We add that no Pope has revoked this decree of Leo XIII.” It also would be hard to doubt that Adrien Arcand’s *Corporatism* for Canada is a Christian system.

authority of God and even more the idea of the Royalty of Christ over peoples as over men.

The word “democracy” cannot be defined, and when we try to define it, no definition corresponds to reality. It is therefore a purely polemical term, an abstraction. And we know that life’s reality cannot be led by abstractions.

However, politics is a reality, perhaps the most important of realities for the existence of society. Because, independently of a thousand plans, programs and utopias which clamor for adherents, one realizes with brutal clarity that politics can not only overthrow the world with wars, but also destroy religion, close temples, close missions, kill religious orders, dissolve the family, confiscate property, abolish the right to property. If political terms are generally hollow abstractions and polemical words, there is nonetheless something tangible which hides behind them to constitute the great political reality.

We are told that there is universal Freemasonry or the Counter-Church, that there is the great international capital, that there is messianic anti-Christianity,⁴ that there are all sorts of trade-union, social or economic organizations which have an influence on the play of politics. Those are not matters of opinion. It is true or it isn’t true. These are facts or they are myths. Those who have studied and published books on these questions affirm that it is true; the global influences denounced or unmasked never deny it; or if they deny it, it is with so little noise that the

⁴ In the *Balder* document, the phrase “*qu’il y a l’anti-christianisme messianique*,” replaces the phrase “*qu’il y a la Juiverie mondiale*” in the typed manuscript hand-dated “1950”. In other words, the phrase “*that there is messianic anti-Christianity*” in the known public version replaced the phrase “*that there is world Jewry*” in the 1950 typed draft. The change clarifies what Arcand means when he says “world Jewry”, while maintaining and accentuating the contrasting of opposites, i.e., “universal Freemasonry or the Counter-Church” contrasted, by implication, with the universal Catholic church.

echo cannot be heard.

If there is economic liberalism in the world, this is because there is a political liberalism in power which allows it, which legislates for it, in the name of “freedom of trade”, “freedom of initiative”, “freedom of action”. If there were no political liberalism first, there would not be, as a consequence, economic liberalism. Our sociologists⁵ vigorously attack economic liberalism (a consequence), without ever identifying it or pinpointing it. But in a fearful self-consciousness that frankly might be called the jitters, they never attack the cause: political liberalism. Would this not be because of this fear (which may amount to cowardice or the betrayal of Christianity) that things are going so badly, that our leaders are alarmed and that the enemy is gaining ground?

Economic liberalism causes social harm through its contempt for the human being that we think of as a capital, a production element, a consumption element, a production term, a tax quotient, before we think of him as the very image of the Creator, a sublime being called to be the co-heir of Christ, living temporarily on this Earth in the sole view of attaining celestial happiness.

All that can be said or written on the social problem, on the formulas to cure it, is a waste of time and effort as long as the cause is not corrected: economic liberalism. Likewise a waste of time and effort are all these speculations on economic liberalism, the mere fruit that grows on the tree of political liberalism. When liberalism, already lost in confusion, so enmeshed it can no longer exit the tangle of its own errors, has outlived its time and collapsed, we can hope for a reconstruction of society on foundations of real inspiration, real justice and real Christian charity.⁶ Meanwhile, the poisons remain of the Encyclopedists,

⁵ In the typed draft dated 1950, the phrase given was: “Nos sociologues *catholiques* attaquent avec beaucoup de vigueur” (our *Catholic* sociologists vigorously attack”).

⁶ It is obvious that Adrien Arcand’s Corporatism is Christian in character.

their successors the socialists, communists and marxists,⁷ who share the political management of the world as much in the West as in countries behind the “Iron” and “Bamboo” Curtains.⁸

Like God Himself, like life, Christianity is a mystery, founded on mysteries that only faith can make reason accept. Only Christianity does not rationalize life. It alone lives it, because its very source, the Christ, is Life and the principle of all life. This is why it alone is capable of reconstructing the world, society, when the house of gilded wood built by little human reason will have tumbled down.

Meanwhile, we can grope, so to speak, around Cooperation, for example, which cannot work well except as a tool to enhance Corporation, since otherwise Cooperation can only be a poor

Reading his manuscript, *Canadian Corporatism*, we can see what he is aiming at in the last days of his life while publishing “*Inevitability*”. The “great Christian,” Arcand, “desires its triumph”.

⁷ The phrase “de leurs successeurs socialistes, communistes *et marxistes*” in the *Balder* version replaces the phrase “de leurs successeurs socialistes et communistes” in the 1950 typed draft.

⁸ In the 1950 manuscript, Arcand says: “En attendant, ce sont encore les poisons des Encyclopédistes, de leurs successeurs socialistes et communistes, qui se partagent la direction politique du monde, *sauf dans quelques rares pays comme le Portugal et l'Espagne, et justement bafoués par les deux côtés du "rideau de fer" parce qu'ils sont chrétiens.*” Translating the italics: “*except in those few rare countries like Portugal and Spain, precisely treated with contempt by both sides of the 'iron curtain' because they are Christian.*” The *Balder* version, apparently based on the published version, says: “En attendant, ce sont encore les poisons des Encyclopédistes, de leurs successeurs socialistes, communistes et marxistes, qui se partagent la direction politique du monde *tant en Occident que dans les pays situés derrière les 'rideau de fer' et de 'bambou'.*” In italics: “*as much in the West as in countries behind the “Iron” and “Bamboo” Curtains*”. In the *Balder* version, Arcand clarifies the two main communist areas, but omits any mention of Portugal and Spain.

and incomplete competitor for the ordinary merchant, established on facts identical to those of anonymous companies, or those on social funds.

Only the Corporation can bring about what is so much talked about but never given: *democracy*, by giving to each social class its political representation (instead of partisan coteries), its power to legislate on its own problems, to organize the financing and the economics of its own activities, to regulate its own conditions, and by integrating the Corporations into the State itself so that, on the great political problems affecting the life of the whole nation, the social classes as such can have their deliberative vote in the councils of the nation. But Corporation and Liberal Democracy positively contradict each other, as much in their origin, inspiration and operation as in their respective goals, and Liberal Democracy, in the name of its own existence, can never allow the establishment of Corporatism.

As with the lives of men, the lives of Cultures and of Civilizations have a birth, a childhood, an adolescence, a maturity, an old age, and a death.⁹

Feudalism took that path. Liberal Democracy has gone through all these stages, and all that is happening today on the surface of History shows quite clearly that the system which has brought us so much misery after promising so many different earthly paradises, is in agony. We must await its passing in the great seismic tremors whose causes it has itself laid down. Then there will be the true Christian form of social justice: CORPORATISM,¹⁰ in the unavoidable and majestic resurgence of Authority, that of men who will not blush to glory in¹¹ the humility of

⁹ This is an echo of Arcand's 1954 talk, *Le Christianisme a-t-il fait faillite?* (Is Christianity Bankrupt?).

¹⁰ Pay close attention: Arcand's Corporatism is a *Christian* system. In proposing it—obviously—he is *countering* “anti-Christian messianism”.

¹¹ A change has been made to the English translation since it first went online

subordinating themselves to the Authority of Christ, the King of men, the King of peoples, the King of the Earth, the King of the Universe.

February 1967 Adrien ARCAND

in December 2018. The phrase “*who will not blush to glory in*” replaces the phrase “*who do not blush to exalt themselves in*”.

What is a French-Canadian?

*From the pen of Adrien Arcand
in March 1963*

FOREWORD

One day, about fifty years ago, the Chief Justice of the Privy Council of England, who was passing through Montreal, put this question to his audience in a room at the Ritz-Carlton:

“What is a French Canadian?”

A young journalist employed at *La Presse*, whose name was Adrien Arcand, gave this admirable reply:

“Sir, the French-Canadian is the only man on Earth who has the genius of the two greatest civilizations, carried to the highest degree: the Latin civilization and the Saxon civilization.”

Lord Birkenhead, astonished, replied:

“Young man, I now understand why your lawyers are so brilliant when they plead before the Privy Council in London. I wondered where their beautiful balance of spirit came from. You have given me the explanation I was looking for.”

WHAT IS A FRENCH CANADIAN?

In the lower class, at home, when we hear a Parisian speak, we say: "Here is a real Frenchman!" And if we hear a thick-tongued Englishman, we say: "Here is a hell of a bloke!" Where does this reaction come from? — This reaction comes from the confused feeling that distinguishes the Latin from the Saxon ...

The French-Canadian is not entirely French; nor is he, either, completely English. He recognizes the ties which bind him to his mother country; but in present-day France there is something he does not like: the conception of FREEDOM. With the English too, there is something that annoys us: the conception of PROPERTY... That is what sets the French-Canadian apart.

In a man's life, there are two things to which he clings: his skin and his shirt. Meaning: his freedom and his property! The first takes priority over the latter. For, it is by one's vision of life that all his vital acts are translated. Now, the French-Canadian, who has undergone two dominations, the French and then the English, has absorbed what was most valuable in one and the other. He has made principles from this with which he is unwilling to part.

We have absorbed the greatest product of Latin genius: its Civil Code. There, one finds a correct conception of property, which leaves to the individual the most latitude possible to dispose of his goods as he wishes, and this, up until his death.

From the Saxon genius, we took the Criminal law. Here we find a CATHOLIC conception of freedom; it was the Catholic barons who established it around the year 1000, when England was called THE ISLE OF SAINTS. This is why we still read (in French) on the coat of arms of Albion: "God and my right — Shame on him who thinks evil of it."¹ In this English Criminal

¹ *Honni soit qui mal y pense* is an Anglo-Norman phrase. It is the motto of the Order of the Garter, the most important order of British chivalry. The verb *honnir* is a verb of the French language which today is hardly used any more

law the principle is posed: everyone is free and presumed innocent until proven guilty.

A wealthy Englishman who disposes of his fortune, usually bequeaths a share, either to the college where he studied, or to a hospital or a library, and he establishes scholarships to help students or the poor, etc., after his death; otherwise, his family would no longer be well regarded and would be disgraced. But that is not one of our habits... For we have maintained France's attachment to the familial domain.

On the other hand, if we are quite fond of France, we do not admit its conception of liberty: in that country, if the police arrest an individual, he, himself, must prove that he is not guilty.

Take good note that the French-Canadian was able to choose what was best in these two civilizations, and he rejected what he disliked. Which has helped to make him the most balanced man we know. The INNER SENSE OF BALANCE: that is what strikes foreigners who visit us or meet us; and that is also what qualifies our people for ideological or spiritual struggles.

It is therefore obvious that the hard-headed (who are simply those minds weak in logic) are fatally mistaken, who go to France, to the Masonic lodges, to get materialist, existentialist, or atheist ideas, only to return here to try to corrupt us with these misconceptions.

Our History proves that the French-Canadian has always fought for spiritual ideas: our faith, our language, our customs, our system of education, marriage and the family, etc. And we have always fought against heresy, impiety, apostasy, national betrayal, materialistic education, divorce, and Malthusianism. We have left to others the pursuit of wealth and economic power (to an excess that we are correcting).

IT IS BY THE SPIRIT THAT WE CONQUER. For exam-

and means to blame someone by shaming him, by subjecting him to public contempt. A contemporary translation of the phrase would be "Shame on him who thinks evil of it".

ple, here are two victories of the French-Canadian spirit: our Temperance Crusade, and our struggle for the Autonomy of the provinces.

Temperance: At the start of the century, the United States enacted Prohibition Laws against the trade in alcoholic beverages. In the Province of Quebec, after some hesitation, we ended up adopting a Temperance Law: a victory of common sense, of balance ... A few years later, all the other Provinces of Canada and then the American States subserviently copied our Temperance Law (obviously, it can be perfected in its drafting and application, like any human law). Now, that is a conquest!

Autonomy. Here, one man championed this cause: Duplessis ... Only blind fanatics refuse to appreciate him. At the start of the struggle, Duplessis was alone against the Federal Government and the other Provinces, proclaiming the FRENCH-CANADIAN idea of Autonomy. So he was made fun of! In less than twenty years, Duplessis had conquered them all. All the Provinces of Canada, without exception, claim their autonomy, and the Central Government is bound to make concessions. The Government of Quebec is bound to follow the same path traced by Duplessis. Yet another conquest by the genius of our race.

The people of Quebec (the French-Canadians), ruined by the English Conquest in 1760, gradually reconquered their rights and freedom. After 200 years of effort, they now have a standard of living higher than that of France after 2,000 years, or Italy after 3,000 years... A victory of balance!

Finally, let's consider an overview. Observing the maneuvers and diplomatic meetings at the United Nations, we find that THE GREAT MATERIALIST ASSAULT is in preparation ... In our country, our Catholic positions are under direct attack from claims by agnostics, from secular propaganda favoring the neutral school, civil marriage and divorce, from infiltration of communists into our public bodies (in particular the press, radio, and television); contamination of certain social clubs by socialist or Marxist ideas; and betrayal by some academics who

knock our secular traditions and work to demolish our religious and national edifice ... The battle is thus engaged: we must fight !!

The French-Canadian must maintain his equilibrium. He must defend his faith and his so-noble traditions, which have been the strength of his people, and ensured their survival. He is armed to fight materialism and win the victory of spiritualism. He can count on the help of God to remain faithful to his mission.

At the time of the Vatican Council, unity among Christians was recommended ... we must avoid discrimination among cousins in our High Christian Culture. Rather than dividing, let us unite to defend Christendom against the enemies of Christ.

When atheists and agnostics want to secularize or neutralize everything: schools, hospitals, courts, universities, broadcasting, etc., let us walk together, French Canadians and English Canadians, to plant the Cross everywhere and establish the Rule of Christ the King in our homeland.

“O CANADA! ... your arm can raise the sword, it can carry the Cross and its treasure, steeped in faith, to protect our homes and our rights.”²

Adrien Arcand

March 1963

Canadian Corporatism

BY ADRIEN ARCAND'S

NATIONAL UNITY
PARTY OF CANADA

CIRCA 1938

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Heading for Ottawa!

CANADIAN CORPORATISM

***A formula for economic and social reorganization
submitted to the Canadian people by the***

NATIONAL UNITY PARTY OF CANADA

WE SUFFER, complain, are harassed by anxiety and uncertainty in every region of the country, in all milieux.

Governments come and go, each one as impotent as the last. Politicians would like to do something for the people who bring them to power, but they are powerless to keep their promises. The problem is not with the men but with the system. Being unable to do anything for the people, they work for themselves!

Changing the motor-man of an outdated tramway or the driver of an old bus is not change. The vehicle itself must be changed. Changing the Members will never be a change if the new arrivals are obliged to do exactly as their predecessors.

The major problem suffered throughout the country, the problem which threatens to swallow us all, comes from two main sources: 1.— the intervention of outside forces into the vital interior wheels of the nation (finance, credit, propaganda, price-fixing, and the control of certain social classes, etc.); 2.— the intervention of politics and government in areas that are not political.

There is too much politics, too much “government”, in economic and social life. Disorganized, deprived of national frameworks, Agriculture, Labor, Industry, Commerce, Fisheries, Mines, etc., are at the mercy of politics and politicians.

Economic and social activities are not political activities. They must be given their autonomy, their powers, their initiative and their right of self-determination. These activities can manage themselves under protection of a government that cooperates and regulates while neither exploiting nor plundering.

Restoring to the great social classes and to vital activities of the country those powers usurped by the politicians is the only way to eliminate the two great sources of problems mentioned above. No other solution is possible.

Canadian Corporatism alone is capable of delivering to the Canadian people this one solution, which must replace the revolting incapacity of the old parties and avoid the disorder and welter of Marxism (hidden behind the names of socialism, communism, bolshevism, anarchism, Sovietism, popular front, etc.).

Canadian Corporatism is the “real change” that the people have been crying out for for nearly twenty years. The National Unity Party of Canada announces this real change which is Canadian Corporatism, within order and lawfulness, by the consent of a free and enlightened electorate.

Canadian Corporatism is the sole and only formula of true liberty and social justice, of security, progress, of prosperity, the control of Canadian life by Canadians. For the greatness of Canada and the happiness of Canadians, the National Unity Party of Canada desires its triumph.

PREFACE

In the seventh chapter of its programme, the National Unity Party of Canada proposes the establishment of a Corporatist system. The present pamphlet is published to give to the people a clear comprehension and a very definite vision of all that will happen when Canadian Corporatism is established.

When the world in 1914 was bathed in blood, it was said that this was to save Democracy. It was a lie, for the consequences of this war caused Democracy to perish in the majority of European countries, both allied and enemy.

Where it is not yet dead, Democracy is at its last gasp. Nothing any longer can save it. It is foundering slowly in corruption, in general disunion, ruin, anarchy, chaos; it will definitely perish. But the people do not wish to perish with it. The people wish to live. The people have not been created to serve political systems but political systems were created to serve the people. When they can no longer function, we change them.

Liberal-democracy is dying from one thing: from not being democracy. True democracy is what we have agreed to call government of the people, by the people and for the people. Liberal-democracy or the Party system is quite the contrary of true democracy. It is the exploitation and ruin of the people by political factions for the profit of the money powers. Present-day democracy is, in fact, the dictatorship of the powers of money. When we go back up all the steps of this organization, we find

this supreme power commanding all the liberal democracies, the International Gold Bank, a Jewish institution.

Liberty! Liberty! Liberty! is the despondent cry which liberal democracy or the dictatorship of the money powers has used to enchain the masses of the people in the slavery of debt and interest, in unemployment, in national disunity, in the cult of hatred, in the gradual ruin of private property. It has been by shouting liberty that there have been taken away from the social classes the organizations and disciplines which protected them, that there has been taken away from national activities their own control, to hand it over to irresponsible politicians, babbling and incapable.

Based on a lie, that of national division, which breaks the organic unity of the people, paralyzes Power and causes decline of Authority, liberal-democracy has dislocated the whole national balance, has soiled all that it has touched, has led to political decomposition and general decadence, has delivered over the weak and defenseless to powerful egoists, has transformed the highest manifestation of civil life (government) into an orgy of corruption.

Springing from materialism, from the spirit of rebellion, from an individualism which denies the common good, liberal-democracy has only managed to realize one single thing: The establishment of the supreme and indisputable power of the Golden Calf, upon the ruins of the social classes which have been hurled against each other. It has made the money-god king of everything and of us all, by betraying truth, by upsetting the moral values and the higher principles of living.

Parliamentarianism is not liberal-democracy. The parliament, consultation, discussion existed long centuries before the arrival of liberal-democracy. Formerly parliaments were really national. With liberal-democracy, we have had only partisan or factional

parliaments, representing only part of the people, while the other part, defeated in the elections, was punished by the privations of political or parliamentary opposition.

By what shall we replace the system which is slowly foundering in corruption and falsehood?

The disciples of the Jew Karl Marx propose the mischievous doctrine of this false prophet under various names: socialism, communism, bolshevism, sovietism, anarchy, popular front. It is materialism pushed to its final conclusions. It is, moreover, the dictatorship of one class over all the other classes. It is the definite destruction of Christianity by destroying that which supports the ideas of God, religion, family, private property, initiative, social justice, order, morality, and spiritual values. We may not therefore believe one single instant that one can save the country or the people by marxism, a system which has done damage wherever it has been tried, which has produced everywhere only bloody ruin, as is proved by the contemporary history of Russia, China, Hungary, Spain, Bavaria, etc.

The only possible solution that remains is Canadian Corporatism, through the National Unity Party of Canada.

Canadian Corporatism wishes to give back their rights, their honor, their dignity, to Power, to Authority, to Labour, to the real producers.

It desires to keep in Canada the gold produced in Canada, to keep in Canada the profits from Canadian resources and from the work of Canadians, to destroy parasitism under all its forms, to force capital to cease being purely speculative, that it may become creative and constructive. And to form national activities into national corporations which will take back the powers which politicians have taken away from them. Just as in the Corporatism of the Bar there is a government of lawyers, by

lawyers, for the welfare of lawyers, so there will be a Corporation of the fisheries by the fishermen, for the good of the fishermen, and the same thing for agriculture and industry. Each national activity must have its own parliamentary representation, must enjoy powers at once social, economic and legislative, under the protection of an essential National State, which will look after the coordination and balance of the national activities, preventing abuses and unjust monopolies.

Canadian Corporatism desires to wed private interest to the common good by making them partners so they can lean upon each other, by making the State and the citizen associates so they will support each other. It desires instead of fighting, to reestablish the political unity of the country, its national unity, to create a national conscience, a national mentality; to fix national goals, to eliminate unemployment swiftly, to make respected the duty and the right to work for one's livelihood; to revive commerce and industry, to increase property, to decentralize economic activity, to raise up new enterprises, to raise salaries and revenues to the highest level compatible with the needs of a healthy economy, which will no longer be the enrichment of a small exclusive group; to destroy pitilessly corrupt patronage and the system of the pork-barrel, to put each talent in its place and competent people at the vital controls of the country, to restore in all domains the elements of natural law.

IT IS TRUTH WHICH MAKES FREE. We shall regain our freedom when we find truth again. Just as there is a fundamental religious truth, the existence of God, so there is a fundamental political truth. This political truth which the National Unity Party has taken as a guide and a torch is this: all the rights, privileges, advantages, property and profits of a country must serve first and above all the natives of that country. This is the supreme political truth for which all the members of the party work. It is not everything to find truth, you have to make it triumph. We have made of this truth our watchword, our ideal,

our inspiration and our banner, in the short phrase, "Canada for Canadians."

May all those who believe in this shining truth come and work with us, for its triumph, for the greatness of Canada and the happiness of Canadians, the National Unity Party of Canada.

CANADIAN CORPORATISM AND AGRICULTURE

The program of the National Unity Party proclaims agriculture as the first and most vital of Canadian industries. The program adds that the Canadian Corporatist State will give its first attention to agriculture, will decentralize it, will re-spiritualize it, that agriculture will have the greatest number of representatives in the Corporatist Parliament.

Agriculture or farming is the most vital industry of the country because it nourishes the nation. It furnishes human life with the most important of its primary needs. Moreover, agriculture brings man nearer nature, supplies the most wholesome, the most complete way of life. It gives man the greatest amount of mental rest, of true freedom and sense of security that he can find. It is, more than any other industry, fitted to form the best kind of citizens in the nation.

The nation's food store must be rich, abundant and varied. Those who work to produce it must enjoy the fruits of their labour. If there are profits to be derived from farming produce, the greatest share thereof must go to the farmer.

TO SET A PRICE IS TO SET THE REWARD.

Under the system of liberal-democracy, or system of party politics, the farmer does not receive a just share of his yield. He is terribly exploited by the great monopolies which govern the market price, which buy at ridiculous prices and resell to the

consumer at exorbitant prices. These great international monopolies, which we can trace back to the High Jewish Gold Bank, are the masters of prices. They gamble with the harvests of whole countries, playing thus with the fate of those who produce these harvests. He who sets the price of a product fixes the wages of those who make that product.

Who sets the price of timber in Canada? It is not the settler who cuts it, or the small builder who uses it, it is the big monopoly. Who sets the price of Canadian butter? It is not the Canadian producer, or the Canadian consumer, it is the great international monopoly. It is the same with all important goods.

ORGANIZATION, SECRET OF THE POWER OF GREAT CAPITAL

There are groups which are neither producers or consumers, who are not farmers; nevertheless, they have the power to govern prices, and thus to determine the income of the producers. They are more powerful than whole national classes. Why? Because they are organized while producers are not. They are supported by the force which forms the pivot of every liberal-democratic form of government, namely money, the Golden Calf. As money is the supreme master under liberal-democracy, we must not be surprised if agriculture is enslaved to the money powers like all other activities. And as the money powers desire to have ever more money, they extend ever more strongly their control over agriculture, devouring ever larger profits, leaving the small farmer weaker and more despoiled.

It is by thousands in Canada that cultivators have abandoned their farms, saying "farming does not pay." The farmer is satisfied when he can bring up his family suitably and pay his debts. For twenty years he has had to sell certain products at a loss, while the monopolies which manipulate these products, multi-

ply their profits and their dividends. It is almost impossible for him to pay his debts and to advance his family.

Organized capital is so little eager to help the farmer that the State is obliged to distribute enormous sums in rural credit. The mere fact of State rural credit proves that capital no longer desires to cooperate with the other classes of the nation. It is the same with State credit for the construction of houses in the cities. Capital no longer wishes to help. It wishes to be served. It is the master. It commands and knows no other role. This abnormal chaotic situation has created an imbalance which shows everywhere and which is evident in thousands of evils, thousands of forms of misery. It has become intolerable. It cannot last longer if we wish to avoid the bloody revolution so desired by the communists. We have to do something.

FREEDOM AND SLAVERY.

The old parties do not want any real change. From time to time they throw a little cool water on the fevered national body, when things get too hot among the people. But they do not wish to go to the roots of the evil because they themselves planted these roots. They do not wish a complete purge because the present state of corruption is called liberal-democracy. They say: "Let us save democracy," but they never say: "Let us save Canada and the Canadians." What is it then, according to their idea of democracy, which they so greatly wish to save? According to what the liberal and conservative systems have implanted, maintained, encouraged and tolerated, it is "liberty and tolerance." What sort of liberty? Equal liberty for the bad and the good, for error and truth, thieves as well as honest men, the exploiters as well as the real workers, equal liberty for the parasite and the victim on whom the parasite feeds, freedom for foreigners as well as for Canadians. Freedom for international forces as well as for the national forces in our country. We must not disturb this liberty, because it is democratic liberty! But in a

system where the Golden Calf is god, it follows that those who have money, alone have strength and liberty; the others, the little fellows, the workers, the producers endure and submit, and finally are crushed and reduced to slavery.

RED DESTRUCTION: NATIONAL SALVATION.

There are also the disciples of the great Jewish revolutionary, Karl Marx, the "marxists," who take different names according as they go further. These marxists labour to bring about the socialist system, the communist system, the anarchist system. In democracy a single class dominates, the class of the monied power. In the marxist regime a single class also wishes to dominate all the others, the class of revolutionary workers. This is what they call the dictatorship of the proletariat. The disciplines of the Jew Karl Marx desire freedom only for evil and error. They want to abolish religion, family, property, the idea of country, and establish over the whole earth a universal republic of which Canada would be a simple province.

In the face of the old parties, who neither will nor are able to do anything, and marxism which only wants to do evil, there has risen the National Unity Party.

It is a Nationalist Party, a corporatist party. National Unity is opposed to one class, whether that of the capitalists or that of the workers, dominating the other classes. Each class must be able to guide itself, organize itself, decide its own fate in cooperation with the other classes. This is only possible through the Corporation, by means of the corporatist system, the national system of our new time. It is the only system which can give back to agriculture, as well as to the other national activities, their independence, their freedom, full and entire justice, protection and prosperity.

CORPORATION OF AGRICULTURE.

When the nationalist party of National Unity shall have been carried to power with the consent of the Canadian people, it will immediately set about the task of establishing national corporations.

The corporations, as has been said, will act in a triple role: legislative, economic and social.

The political parties which divide the nation into artificial and useless factions will be all abolished. There will be only one single political party, the Canadian nation. All Canadians will be part of it. The nationalist system in power will recognize no opposition. There will not be a part of the people which will be considered hostile and to which all aid is refused, all help, all encouragement, as do the liberals when the liberals are in power against the cursed conservatives or the conservatives do when in power against the cursed liberals. The government will be truly national, the government of all the people, and it will concern itself with the whole people. Every Canadian will be its child, its ward, the object of its care and devotion. It will no longer be permissible to return to artificial political dissension, to partisan hatred, to the favoritism which causes one part of the people to be neglected for the advantage of another part.

In the body of the nation, each class of workers will receive the rights, importance and respect, the consideration and the aid, which belong to it. Agriculture will be in the front rank of the great Canadian family of workers.

After the disappearance of political parties, the farmer, for example, will have only one general interest, namely Canada, and one main private interest, farming. The country member will not be liberal or conservative in the parliament, he will represent

exclusively the farmers, will be responsible only to the farmers and will concern himself solely with farming.

NATIONAL SET-UPS.

When National Unity ascends to power by the will of the people, the National Corporations will begin to rise. All growers, without any exception, will be incorporated and will form a system in the great national corporation of agriculture. In the bosom of this corporation they will be subdivided into associations of all kinds according to their immediate interests. The agriculturalist can belong to several associations at the same time, as for instance, to the national association of tobacco producers, the national association of grain producers, the national association of cattle breeders, etc.

Each association will have headquarters and depots in each province. The associations will elect within themselves their officers and their delegates. In their general higher ranks they will form the framework of the great national corporation of agriculture. In their associations and their national corporations, the growers will choose the names of those whom they want to have as federal members in the corporate parliament, and from this list, the whole nation will be called upon to vote when the body of the first corporate parliament shall be submitted for the approval of the people. In the same way the other great national corporations (manufacturing, industry, transportation, professional classes, commerce, etc.) will choose their federal representatives themselves.

POLITICAL ROLE OF THE CORPORATION.

The corporation must act a political as well as a social and an economic role, in the sense that producing and professional activities must take back the powers that the liberal-democratic state assumed after the liberal revolution of 1789.

Powers which belong exclusively to the state are those which concern justice, defence of the country (armed forces), internal order (federal police), collection and use of taxes (Ministry of finance), the mails, relations with other countries (external affairs), the guardianship of official wards of the people (Indian affairs), the property of the Crown (public works, domains, etc.)

The ministries of agriculture, of labour, of commerce, of industry, of fisheries, of public health are based on a usurpation of powers which belong to the national categories of interests which these powers concern. These powers were assumed because these national interests were not organized. The state had to make up for the insufficiency or absence of organization of the classes concerned.

The liberal-democratic State has never thought of forming a Ministry of Professions because these managed to keep their framework of organization in the storm of revolution. The professional classes, such as those of the lawyers, notaries, physicians, dentists, engineers, etc., have managed to keep their setups and discipline themselves. They were able to resist, only thanks to the compulsory participation (unionism) of their members, drawing up among themselves the conditions of their craft, of apprenticeship, professional conduct, etc. If they have suffered almost as much as the other classes since the end of the great war, this is because of the general situation created by political slackness, economic anarchy, the social chaos resulting from the class struggle. There is no more reason for having a Ministry of Commerce or of Agriculture than there would be to justify a Ministry of the liberal professions.

PERIOD OF TRANSITION.

During the first years of the Canadian Corporatist State, which will be established by the National Unity Party, the National

Corporation of Agriculture will work in immediate conjunction and direct contact with the Ministry of Agriculture. The Corporation of Commerce will do likewise with the Ministry of Commerce, the Corporation of Industrial workers will do the same with the Ministry of Labour, but as soon as they are sufficiently organized the corporations will replace these Ministries which by their nature are not political. Instead of its being politicians, it is the farmers themselves who will govern agriculture, the business men who will direct commerce, the fishermen who will look after the fisheries, and so on. Just as professionals in their corporations may determine the conditions of their professions, give these organizations discipline, a code, just so the other national classes will be able to act in their national corporations. The only real political instrument above the corporations will be the Ministry of Corporations, to coordinate and balance the interplay of the corporations, to see that one does not take advantage of another, that the consumers are not exploited, that the needs of our foreign commerce are respected.

The State being an essentially political and moral body, it must not exceed the limits of its political rights. Economic and social bodies of the nation must evolve as rapidly as possible towards such a state that they can regulate themselves the economy and social life of the country in harmony with the political conditions and needs.

THE CORPORATIST PARLIAMENT.

Just as the ministries of the government work by the year, so the national corporations of the Canadian Corporatist State will sit by the year.

The different corporations, each in its federal headquarters, will handle all the problems of their activities as they arise. Thus, the National Corporation of Agriculture will always be working,

studying problems, finding solutions, bringing about betterments, drawing up laws.

The decisions taken by it will be transmitted to the Ministry of Corporations which in its turn will transmit them at once to the other national corporations.

If one of the other corporations, if for example that of Commerce, objects to the decision of the farmers or finds in it cause for complaint then the Ministry of Corporations summons a meeting of the two conflicting corporations and both together must come to an understanding. The representatives of the two great social classes may parley and discuss, criticize each other as much as they wish, but they must come to an agreement. They have all the rights and privileges of parliamentarianism, with this difference, that it is the experts on a question that discuss this question and they discuss it in their particular assemblies.

When a final solution has been found and accepted by the opposing parties, the Ministry of Corporations informs the national government. The latter must judge in the name of the whole people, whether the final decision is within the framework of the general interest and justice. If it finds no serious objection, the law is passed by decree of the National Government when there is urgency. If the matter is not urgent it will be submitted for the approval of the corporatist parliament met in full session. In any case all the laws and decisions of the corporations must be sanctioned by the Corporatist Parliament.

LAWS MADE BY EXPERTS.

We are astonished in democratic countries when a corporatist parliament can approve sometimes 250 or 300 laws in a sitting of a few minutes. This is because we do not realize that these laws, which have been studied and prepared by the experts of

the country, would be mutilated as soon as they were submitted to the parliamentary method which permits the ignorant to speak, as well as the experts.

When the national sanction is given to laws in the corporatist system, these laws have already been studied by the people concerned, the experts, the technicians in the matter, then they have been submitted to all the other corporations and to the government. If they are brought before the parliament, it is because there is no longer any objection. All that they need is the supreme national sanction, a simple question of formality.

Corporatism does not allow useless babbling for months on the part of ignorant men. It does not allow, as under our system, doctors to discuss railways, tinsmiths to talk of fisheries, farmers to talk about sanitary or industrial working-class laws, breeders of sheep to speak about airplanes.

Each class has, in short, on the political side of its corporation, legislative powers, which it exercises within the broad lines of the common good and within the limits of national welfare.

RIGHTS AND DUTIES: THE TWO COUNTERWEIGHTS.

Each class must be deeply aware that it is above all a positive and constructive instrument in the service of the whole nation. When the whole nation prospers, the class will prosper, and the more prosperous will be the individual who forms part of it. The individual must discipline himself in his corporation and the corporation discipline itself within the body of the nation. No individual can free himself from his corporation. No corporation can free itself from the nation. Slackness or unlimited free competition cannot be tolerated. Full enjoyment of natural and acquired rights, and fulfilment of the duties which correspond to them, these are the counterweights which in all activi-

ties and in all national spheres are to form the measure of individual and collective action. They are conditions essential to true order, to effective authority, to real responsibility, to equitable justice, to all the prosperity in which each may expect the share due to his contribution of work, the exercise of his talents.

ECONOMIC CORPORATISM.

It is not enough for the corporation to have legislative and parliamentary powers, it must have its economic organization and powers, which melt into its social organization and powers.

The one cannot be without the other. Corporatism must be totalitarian, as liberalism is totalitarian, as marxism is totalitarian.

It is nonsense to try to make, for example, out of "economic liberalism," a distinct or different thing from political liberalism. Why is there "economic liberalism?" Because there is at the helm of power in the State a political liberalism which has brought about the coming of economic liberalism by its very doctrine of non-interventionism and unlimited liberty, which perpetuates it, encourages it, maintains it. Political liberalism has even become the slave of economic liberalism. It has delivered itself over to the latter on account of its electoral needs. It belongs there. It is now determined, commanded, ruled thereby. There is in fact only one sole and single liberalism, a single germ, a single ferment, which is the same everywhere, acquiring an adjective according to the sphere in which it acts. Liberalism is totalitarian, it imposes its slackness, its lack of discipline, its irregularity in everything and everywhere in the same way. Corporatism also is totalitarian, exacting discipline, rules, structures, in everything and everywhere. It is not the State which fixes these rules and these structures, it is the guilds of National activities which give them to themselves, the State approves.

Economic Corporatism destroys economic liberalism and takes its place. The monopolies which act like gods of the weather as to farming production will be replaced by the great associations of the National Corporation of Agriculture.

The great tobacco monopoly will be replaced by the National Association of tobacco producers. The great monopoly of dairy products will be replaced by the National Association of dairy producers. The great monopoly of meat will be replaced by the National Association of breeders of animals. It will be thus for each product.

COOPERATIVES AND PRODUCERS.

Once united in associations and corporations the growers will establish their producers' cooperatives.

The corporate State will help them to form their cooperatives. It will place at their disposal vast capital in order that these co-operatives may have their stores in the great centres of the country. These cooperatives and their stores will belong to the members of the national associations of the growers themselves.

Up to now the associations and cooperatives of producers have not had much success because they are optional. Anybody can belong who wants to. There is favouritism. The monopolies in order not to lose their privileges and their control, wage against them a savage, cut-throat battle. Thus, for example, so many dairy cooperatives have been torn from the hands of the farmers and destroyed by the underhand attacks of the monopolies protected by venal politicians.

But obligatory association and cooperation for all cannot help succeeding. All the members, by rules which they establish themselves, are compelled to cooperate; moreover, their most

elementary interests force them to concern themselves actively with their business.

In order to understand the functioning of agricultural corporatism in the economic sphere let us take the example of a concrete case. The same case may be applied to all other kinds of organized production. Let us take the case of animals and meats.

All the breeders of animals will belong to the National Association of Breeders which will be a section of the National Corporation of Agriculture.

The principal task of the members of the association will be to produce the best possible quality of domestic cattle and fowl.

The producers' association will have its storehouses and slaughter-houses. It will control prices and the wholesale distribution of its produce. To acquire or build great modern storehouses, the association will issue bonds which, if necessary, will be guaranteed by the State. The members of the association will hold the majority of these bonds in order that the financial control shall never leave the association.

ELIMINATION OF USELESS MIDDLEMEN.

The producer who has, let us say, ten pigs, two steers, and five sheep to sell, will not have to bother with finding a buyer, he will go and take his animals to the nearest railway station to have them forwarded to the nearest depot or abattoir of his association. He will shortly receive from his association a cheque for the amount of the value of the animals less the cost of transportation. At the depot of the corporation of animal producers the association has its experts who look after classification, packing, forwarding, advertising and exporting. The asso-

ciation also attends to fixing meat prices through the national corporation.

No longer will the great international monopolies fix the prices. It is the national corporation itself, under the supervision of the government which must prevent all and any abuse. The principle which must serve as a basis for the fixing of prices is the cost of production plus a reasonable profit which must aid the progressive growth of the producer's business.

When a reasonable price is fixed by decree, then all wholesale buyers must pay this price everywhere and under every circumstance for any quantity. Monopoly falls of itself, the trust is no longer capable of dictating its conditions to the producer and the consumer. The producer can live, can devote himself to his specialty without fear of ruin. He can count on the stability of business and the consumer is protected against any exploitation.

PROTECTION OF INDEPENDENT BUSINESS.

The producers' cooperative eliminates the jobber and the monopolist. From it directly the merchant procures the products which he resells at retail, the wholesale prices being fixed by decree. They are the same for the big as for the small buyer. The great chain stores pay the same price as the small retailer. They can no longer dictate their conditions to the producer. Inevitably they cease to be and in the place of a great regional or provincial grocer we see the number of independent businesses increase again, the number of small enterprises and small fortunes replace the large enterprise and the great fortune.

Retail prices, too, are fixed by decree, at the figures decided upon by the national corporation of commerce. These prices are subject to the supervising of the government. They comprise the cost of distribution plus a reasonable profit. The great parasites being eliminated, the consumer pays definitely less.

The producer receives the maximum revenue for his products, the distributor is assured a reasonable return for his service.

THE CORPORATION WILL FIND IN ITSELF ITS FINANCIAL SUPPORT.

The national corporation of agriculture looks after its own protection in the adjustments of the tariff. It instructs the government according to its statistics, its production, its surplus or its needs, regarding the tariff protection which should be fixed for such and such a farm product.

The national corporation of agriculture and the national associations of producers which compose it will have their banks in which they will deposit their money, the earnings of which will be theirs. They will have their credit bodies, their insurance and pension organizations. These instruments for their service being their property, it will be no longer possible for hidden finance to practice its undue pressure or to blackmail the agriculturalists. Agriculture will be, so to say, a national organism complete in itself and it will not suffer from manipulation from outside for external profit. Farm finance will serve agriculture.

Agriculture will not be a State business such as the marxists want. It will not be a source of profit for a few individuals, powerful on account of their money, as is the case under liberal-democracy. It will be a business entirely in the hands of the farmers for the basic advantage of the nation and the personal profit of the farmers. The corporation is the only known formula which weds together the common good and private interest. It is the most modern formula, the most advanced, civilized, just and Christian which has come out of all the attempts and all the experiments which have been made in the world up to our day.

Decentralization, re-spiritualization, by building a structure on

the needs of the human being rather than on the demands of the Golden Calf, order, authority, discipline, social set-ups which will no longer leave the human being isolated and defenseless; protection, stability, equity, cooperation in living rather than savage struggle for life itself, these are the advantages of the Nationalist Corporation.

COOPERATION AND MUTUAL HELP BETWEEN CORPORATIONS.

We have to stabilize the cost of living as we have to stabilize the income or wages of farm and industrial workers. The corporation alone can give this stabilization which no other system has yet been able to give to the nation.

The corporatist state, acting as a regulator of the national activities, can cause one corporation to intervene to help another when necessary.

Thus, if there is an unsaleable surplus of wheat, the State may on the demand of the national association of wheat producers, transfer the problem to the Industry Corporation by decreeing, for example, that motor vehicle fuel shall contain 20 or 30% of grain alcohol.

A national association of tomato producers would not, as was the case in the autumn of 1938, have allowed to perish in the fields thousands of tons of tomatoes. In its storehouses it would have preserved those tomatoes and the State would have seen to it that these products were exchanged with another country which needed them.

There is no super-production of anything, there will never be any. There is only a lack of buying power which prevents the national classes from getting in abundance what they could consume. The stabilization of wages and income by the interplay of

corporatism will reestablish, spread, and constantly increase purchasing power.

“LIBERTIES” REDUCED, “LIBERTIES” ENLARGED.

It is true that national corporatism eliminates certain liberties. It destroys inflexibly the liberty hitherto granted to the powers of money, which must revert to their humble duty as servants of the nation. It destroys the liberty hitherto granted to monopolies, trusts, cornerers, price-raises, to dishonest speculation, to parasitism in all its forms.

But it restores their freedom and self-government to the real producers and the real workers, it restores to them freedom to determine their own fate, the freedom to enjoy before anyone else the fruit of their labours, the freedom to discipline their activities, the freedom to carry on their own affairs, the freedom to create for themselves stable conditions, the freedom to begin an enterprise or to set out on a career without fearing to be stripped or ruined after twenty years, the freedom to set up long range plans with the possibility of realizing them by their work.

Work, a good return for your work, the cost of living proportionate to your pay, an equal opportunity for all to constantly better their lot, provision for each man to suitably bring up his children, protection in all spheres, security, peace of mind, these are the great lost liberties which nationalist corporatism will bring to the Canadian people with the not distant triumph of the National Unity Party.

The joy of living in happiness due to respect for natural laws.

The joy of living as creatures conscious of God and His goodness to His children.

The joy of living as Canadians in our beautiful Canada, masters

of Canada, working for the happiness of Canadians and the greatness of Canada.

The joy of living in a great nationalist and Christian revival, rather than the curse of living in a communist hell or the sorrow of slow decay in a corrupted, ruinous, destructive liberal-democracy, which is a cruel step-mother to the children of the nation.

The joy of living in our own country as our fathers desired it and won it for us by their devotion, their labour, their sacrifice.

CANADIAN CORPORATISM AND THE WORKMAN.

For thirty years or more we have been adding to labour laws. We have pushed as far as we could working-class organization.

Are the workers further on to-day?

By hundreds of thousands we may count those who have lost their right to work and have become unemployed. By hundreds of thousands we may count those who work only part time and receive for food, lodging, medical care, clothing, less than a horse unemployed or working part time receives.

As for those who are working, the larger number of them receive wages much below what they need to suitably support their families.

Those who receive a reasonable wage are the minority and even they live constantly in fear of seeing their wages reduced or the shop where they work closed.

As to 90% of workingmen, not only are they unable to save but they do not even receive the minimum necessary to meet the cost of living, according to official statistics.

If there is distress to-day on the farm, the distress is still greater in the working-class in the city. If one is worried, in the country, about interest on a debt due in six months, in the cities in thousands of homes it is a question of how one will eat next week.

Most employers, burdened with ever heavier, worrisome, harmful taxes and realizing that the public purchasing power is constantly being reduced, ask themselves just like their employees, if the instability of business will not force them to close their doors as many others have had to do these last ten years.

All spirit of cooperation has almost completely disappeared between labour and capital, it has even been made almost impossible. Both have been hurled into a surly class struggle fatal to both interests, which after all are only one and the same.

Why is it thus? Because neither employers nor employees are masters of their own activities. Both are at the mercy of what is called the conditions of the market. These are determined by economic anarchy, commercial lack of discipline, cut-throat rivalry, price war, brought about by the indifference of the liberal-democratic State which refuses to intervene, by the tolerance of unbridled and unlimited free competition.

Corporatism will put an end almost immediately to this state of things. It will restore in no time at all the mutual respect of capital and labour, their friendly cooperation, full and complete justice for both sides, an intense, stable and well paid activity for employees and employers.

FALSEHOOD AND REALITY OF THINGS.

But the Jews who control the great proletarian organizations, founded by them, and high finance, organized by them, with their propaganda dominated by them, horribly distort corpora-

tism in the eyes of masters and men. They lie, deceive, disfigure, they do not want corporatism even to be known. They do not want the truth to be known because corporatism marks the end of Jewish control over the working class organization, the end of cut-throat business established and exploited by Jews, the end of the control of all classes by high Jewish capital.

Corporatism is the resumption, the re-conquest of all activities, all spheres, all organizations, all advantages, all national profits by the children of the nation and it is the end of economic and financial Jewry. It is the deliverance of all enchained classes, it is the return of order and discipline in which the parasite Jew can no longer live. He must therefore combat corporatism by all means. The crowd must not know it, and if it knows it at all, it must be disfigured, represented as what it is not. This explains the mad, ferocious, merciless struggle which the Jews and all the organizations under their control wage against the National Unity Party, which has decided to establish Canadian Corporatism as soon as it has assumed power at Ottawa. The struggle will be bitter but National Unity will win because Canadian national feeling is stronger than the money of the Jews in Canada, because truth must infallibly triumph over falsehood.

THE INDUSTRIAL CORPORATION.

We have seen in its broad outlines how the national corporation of agriculture will function. The national corporation of industry will be similar. This national corporation of industry will be self-subdivided into various corporations or associations according to the category of industry: metal industry, building industry, manufacturing industry, mining industry, textile industry, hydro-electric industry, etc.

What has hitherto made labour unions so futile is that belonging to them has always been optional. Half the workers agree with the discipline of their unions, the other half refuse to belong.

Corporatism makes compulsory the sharing of the workers in the guilds of their trades. In the same way employers have to be members of the associations which concern their interests.

These guilds of workmen and these associations of employers are divorced from all foreign control, they are entirely free, autonomous, independent and have as leaders only those whom they choose themselves. They have as laws and rules those which they themselves decree. Their bases of support and the discipline which they undergo are fixed by them. The only power above them is that of the National government, which is concerned in preventing any possible abuse as it does for all the other corporations.

After the corporation of agriculture comes the corporation of industry, which has in the federal corporatist parliament the greatest number of members. The list of these representatives to be elected by the whole electorate is drawn up by the labour unions themselves and by the associations of employers. The two groups have their representatives who sit together and draw up the laws concerning their activities. The legislative procedure is the same as that explained for farmers in the preceding chapter.

The federal representatives of industry are responsible only to industry and only concern themselves with industry. Their corporation must eventually replace the ministries of labour and industry when ready to do so.

FIXING OF WAGES AND PRICES.

It is the National Corporation of Industry which fixes prices and working conditions of its members. It fixes the wages of employees and fixes wholesale prices of manufactured products. The employer being certain of a reasonable, stable, protected

sale price, it is easy for him to pay reasonable, stable, protected wages. The Corporation of Industry like all the other Corporations will have its banks, its credit services, its departments for pensions, insurance, aid, leisure, etc.

There will be industrial banks for industry; as well, there will be agricultural banks for farmers, commercial banks for commerce, etc., just as there will be bureaus of credit, developments and aid for the activities concerned. These financial institutions will not be controlled by the State as under Communism, or by a handful of greedy individuals as under liberal-democracy, but they will be owned by the National Corporations. The members of the corporations will deposit their savings in them and will enjoy their privileges and help.

THE STATE WILL CONTROL CURRENCY.

The supreme instrument of finance will be the State bank which will issue the national currency and will control its volume according to the needs of the country. This State bank, property of the whole nation, will, at need, open credits to the corporations which might not have sufficient capital on hand for their necessary development or to meet certain difficult circumstances. The National Corporatist State pitilessly destroys the speculative character of capital and demands that capital, at all times, shall be productive and constructive.

The group of workers' unions and employers' associations will form a corporation in which representatives will sit of both employees and employers. They will draw up the laws and statutes of their industries in the interests of all their members. The Ministry of Corporations will see to it that they remain within the framework and general interest of the nation.

SUPERVISION AND APPLICATION OF THE LAWS.

The wages and sale prices which they fix will be more than a collective labour contract. They will be national statutes or governmental decrees.

The corporation of industrial employees and employers in which the interests of the two groups hitherto opposed (on account of liberal *laissez-faire*) will become one single common solid interest, will do more than draw up its own laws. It will supervise their enforcement and impose their application. This will be possible through the discipline which alone compulsory unionism and association can bring about.

Just as the Corporation of the Bar and the Corporation of the Academy of Medicine can punish their members who violate their laws, or take action against external infractions, so the industrial corporation will have its disciplinary courts, will be able to punish its members who infringe its laws or to bring before the courts those who are not members but who harm the corporation.

One element of the national economic life will not be allowed to sabotage the work of another unit, and to compromise, even partially, its existence.

The unlimited liberty granted by liberal-democracy to a certain kind of business, for example, has ruined many industries and thrown on the street a large number of workers.

Thus when a table costs the manufacturer \$1.00 and is sold for 90c by a merchant, this brings about a fall in prices and the final consequence is the lowering of wages.

RESPECT FOR AND PROTECTION OF A FAIR PRICE.

We have seen large distribution agencies sign contracts with certain factories to absorb their whole product. As he no longer has to bother with finding buyers, the manufacturer dismisses his salesmen, his commercial travellers, and can thus sell at a lower price than the others. After a year or two the manufacturer is required to lower his price still further, otherwise his contract will not be renewed. Having lost his former customers, caught with a regulated production, which he can no longer otherwise dispose of, the manufacturer is obliged to yield to the demands of the big buyer or to close his doors. It is always the employee who after all, finally bears the loss though this does not prevent the manufacturer from declining gradually toward his ruin.

With Corporatism this will be no longer possible. An article will not be sold lower than its value. People can no longer play in the name of cut-throat commerce with the honor and dignity of labour, with the fate of the producers.

Each class of workers and producers will receive a just price for his product and each will be able to pay a just price for what he buys. We shall no longer see the parasites ever more prosperous while the producers, ever more exploited and worse paid, harm other producers, by looking for the spoils of the price war. There is no possible stability of wages, of purchasing power, if there is no stability in the price of what the wage-earner produces.

The industry of shoddy, of imitation, of the degraded product which degrades the honor of the craft will disappear; and the housewife will no longer have to say: "I will have to do with the poor stuff, I have not the means of buying the good." The parasites, the useless middlemen, the unproductive monopolists and

the dishonest speculators being eliminated, we can get what is good and what is good will not cost dear.

WORK: A COMPULSORY DUTY.

Productive work will be compulsory for all adults physically able. The whole nation will produce. There will be no super-production. There never has been any, there never will be any. What we have suffered from is lack of purchasing power. Everybody needs all sorts of things but not everybody has the means of getting them.

It would not be a luxury for the child of a working man to have three or four pairs of shoes, instead of one, for a worker to have four or five suits, four or five hats, four or five overcoats, instead of one. If everybody could get what is necessary for normal life, without luxury or excess, we should not have enough manufactures or shops to-day.

Let our permanent or part-time two million unemployed be put to work with good pay and right away we shall not have enough from our existing enterprises.

The economic and social corporation of industry will have its political or rather its legislative branches in the national parliament, in which the industrial members elected by the workmen and the employers will form a Chamber, so to say, self-governing in what may concern its particular interests, like the Corporation of Agriculture and the others. The industrial members, as national representatives, will sit also in the full sessions of parliament when it is a question of approving the laws of the corporations and the decrees of the government in the name of all the people.

THE WORKMAN, PARTNER OF THE NATION.

The workman will have now only one single political party: his nation, his country. He will be called upon to serve the Canadian people and in return he will receive the right to earn his living by working, a just wage and trade organization officially protected.

Labour will be reestablished in the dignity, honor, respect and justice which are due it. It will receive the fulness of its rights and powers. The workman will no longer be merely a toiler taken advantage of, the beaten, defenseless dog. He will be raised to the rank of partner in his nation, associate of his country, free at last from the cruel chains which parasites had soldered upon him thanks to the indifference of a system sold to dishonest finance.

Craft honor will regain its lost rights. There will be plenty of outlets established for the young. The young man who by inheritance or family environment possesses the genius of his father's trade, may continue the productive work of his father. He may succeed him in the shop or factory. The rights of apprenticeship and guild membership will be reestablished by the free discipline of the corporations, just as apprenticeship has its rights among professional men, whether in the clinics for apprentice doctors or in clerkship for apprentice lawyers. Vocational education which will necessarily be imposed in schools (which) will help the corporations to find the best and aptest subjects.

CAPITAL IN ABUNDANCE.

As the corporations will have the task of inculcating respect for their members' right to work, and of avoiding all unemployment, they will have to look after the national distribution of work, to find new activities where needed, to think out new de-

velopments. Capital will not be lacking, for the Corporatist State will stop the frightful bleeding of Canadian capital abroad. It will see to it that the gold extracted from Canadian mines shall serve Canada and the Canadians. Merely in interest and dividends paid to the foreigner from the work of Canadian producers and technicians, by the sale of our gold abroad, more than one hundred million dollars a month are leaving Canada at this moment. Why should not the foreigners come to enjoy in Canada these enormous sums produced by Canadian workers with Canada's natural resources? Why should they not spend this Canadian economic blood within the Canadian organism? The National Unity Party of Canada will promptly settle this problem as soon as it is in power. It will see to it that the economic blood produced in the Canadian National body shall remain in the arteries and veins of this National body. Without borrowing, without importing capital, without increasing the debt of the country, without adding to the obligation of interest and taxes, without inflation, a truly nationalist system can thus get for Canada, for its developments, more than one hundred million dollars a month. We have only to close the veins, asking those who profit by Canadian activity to spend their gain in Canada, seeing to it that money which is made to circulate and produce shall wholly fulfil its mission.

The Industrial Corporations will have their systems of aid, their arrangements for leisure, their insurance and protection of all kinds.

ELIMINATION OF SLUMS.

The shack, the slum, will soon disappear. Little will be said of this but much will be done. It will be the building industry itself which will have to settle this question, in close cooperation with civic authorities. The members of the industry will build for themselves, for their comrades, for the country. They will put all their heart and all their genius into this work of reconstruc-

tion and advancement of Canada and Canadians. Here again it is not capital which will be lacking. Capital will have ceased being speculative. It will have become constructive. There will be no liberal dictatorship of capitalists over all the other classes. There will be no communist dictatorship of the proletariat over all the other classes. There will be honorable, just, disciplined and orderly cooperation of all classes. It is not State collectivism which will lead. It is not the selfish interest of the money powers which will lead. The new law will be the close union and cooperation of the common good with private interest, the association of the citizen with his country, through corporatism, the most advanced and most scientific system of social organization which has been imagined by the human brain after centuries of practical experience, trials, attempts, discouragements and observations, and moreover a system which has succeeded wherever it has been tried.

The State will not be a devouring monster which will sell, betray, despoil and ruin the citizens. The citizen will not be a complaining victim in constant mental revolt against the State. They will be two partners who will help each other, who will cooperate, who will construct, who will progress, supporting each other, leaning on each other.

REDUCTION OF TAXES.

Taxes will go down and the whole people will be relieved of the burden which is made ever heavier by the democratic mess and the corruption of patronage. When salaries have been readjusted, when two million Canadians have gone back to gainful labour, taxes will be shared by a greater number of taxpayers, and will be lighter. As the corporations will have to settle the social problems which are theirs, the State will be free of them. Everything will be put into its place. The powers usurped by politicians will be restored to the social classes which must hold them. It is true that liberty will diminish or disappear for certain

foreign leaders, certain classes of idle profiteers, unproductive pirates, but liberty will be greater than ever for those who contribute to the advancement of the country. They will have freedom of working according to their talent at decent pay and the freedom to make plans and investments without dread of being ruined and left defenseless.

NEW ENTERPRISES, OPENINGS FOR YOUNG MEN, LEISURE

With the great national rebirth brought about by the National Unity Party, after so long a stagnation of business, with the capital produced in Canada at the disposal of Canadian activities, with obligatory work, with new needs, there will be work and income in plenty for everybody. There will be a hundred thousand new enterprises to start. There will be occupation and a future for all our young men. The only danger will be a scarcity of labour but this is a problem which will be settled in good time.

To aid our young people to establish homes, there will be marriage loans. To aid parents brave enough to raise numerous children there will be generous family bonuses. Instead of being, as in financial democracy, almost a curse which imposes heavier obligations on parents who are already poor, the arrival of a child in the home will be what it should always be, a blessing to parents who can live decently.

The national corporations will be encouraged by their modern organizations to establish hunting clubs, fishing clubs, sailing clubs, summer resorts, etc., for their members. The children of the nation must have the first rights to the enjoyment of the natural riches of Canada, of the charms of Canadian nature.

A sustained effort will be made for every Canadian father of a family to be the possessor of a part of the Canadian soil, to be the owner of the home he lives in.

A CRIMINAL SYSTEM.

Under financial democracy a very large number of our workers after thirty or forty years of honest labour find themselves to-day less advanced than they were when they began their career, having been constantly exploited as employees and as consumers, left without defence at the mercy of middlemen or cunning swindlers; their lives have been ruined. A system that permits that is a criminal system.

God, who so greatly loves his children, has not wanted them to be unhappy on earth. It is men and their organizations that cause the misfortune of humanity when they allow themselves to be seduced by the errors of evil and the falsehoods of the spirit of revolt which always leads to chaos. As soon as man recognizes the necessity of duty, order, authority, discipline, work, of the giving of oneself to a cause greater than oneself, he becomes free and finds security, protection and justice. Corporatism is the only system of social, economic and political organization which can let him reach this goal.

PURPOSE AND USE OF WEALTH.

Hitherto, the goods of this earth have only served the advantage of a small group of powerful financiers. Liberal-democracy, climax of high finance in power, has enchained the unorganized masses and has made them suffer more than any despotic system of antiquity. The fruits of the earth are given by God for all His children to enjoy them. Fruit, meat, cloth, grain, etc., are not made for a few speculators to become millionaires. They are made for their producers to find a fair return for their efforts and for the largest possible part of humanity to have the means

to get the share which it needs. It is upon this principle that corporatism is established. To so do that everyone may earn as much as possible in order to absorb the greatest possible production. To destroy natural or human production in the name of prices, in the name of profits, in the name of the Golden Calf is a crime of liberal-democracy which corporatism will not tolerate for a single instant. Everything is usable in this world and Canadian Corporatism will utilize all that Providence has placed at the disposal of Canadians.

POWERS AND RESPONSIBILITIES.

Every social class in Canada will take back the rights which have been stolen from it. Each class will have its frames, supple and well balanced. Each productive class will keep its initiative, its powers and also its responsibilities to the nation. The Canadian Corporatist State will see to these being harmoniously arranged with each other. Conscious of its mission, the National Unity government will not allow foreign agitators to mislead the Canadian masses into the mad myth of the international proletariat, the world labour movement, or the universal republic. It will see to it that everyone shall devote himself to Canada and the Canadians, to the realization in every way of the great motto, Canada for Canadians. This will be the best contribution of our country to world order, world peace and world happiness.

THE OTHER CORPORATIONS.

The other national corporations will be organized in like manner as those above described.

All the commercial energies of the country, employers and employees, will be grouped in the great national corporation of commerce, which, when well organized, will take over the functions of the ministry of commerce. This corporation, which will

have its representation in parliament, will make the rules and conditions for commerce in Canada, will fix prices and wipe out cut-throat competition which everywhere sows ruin, economic anarchy, and strikes down industry and its employees. It will cooperate with the other great national activities of the country and will serve the nation while giving a decent livelihood to its members. Wholesome and honest trade in which the buyer can have blind confidence will again flourish. Business will become as before formerly, a noble and useful career of public service which will be stable and which will allow those who share in it to make and realize plans for the future.

The professional corporations, independent in themselves (law, medicine, etc.) or connected with other activities (agricultural engineering, chemical engineering, etc.) will play a great part under a system which demands the most competent for the chief positions.

The liberal professions, the scientific professions, the artistic professions, will give themselves frames and rules, will regulate and protect their interests. To serve the best interests of the country, converging with the rest of the nation toward great historic objects to be attained, to assure to all the members of the corporations a minimum of comfort and protection, to constantly raise the level of morality and efficiency in the profession, such are the great primary functions upon which they will build their labour of rebirth.

The professionals will have like the other classes their representation in the corporatist parliament, to legislate on subjects which belong to them, in the interest of the nation as well as in the economic and social interest of the members of their professions. The Corporation of Physicians will finally occupy the Ministry of Hygiene and of Public Health. The Corporation of Engineers and Architects will have the control of the Ministry of Public Works.

All will work for their country and their class, having become associates and partners in common purposes, tasks and interests.

DESTRUCTION OF THE PORK-BARREL.

As Parliament will be composed of representatives of the great classes of the nation and as there will be no more political parties, as the political ideal will be completely changed, there will be no longer any "Pork-Barrel", any palm-greasing, any partisan patronage.

Government contracts will be let not out of consideration for subscriptions to electoral funds, for underhand commissions, or favours granted to interested protectors, but in consideration of the needs of the country and the real price of the value received. Contractors will honestly serve their country, they will not have to serve political parties or politicians. The National Unity Government will make it a highly serious crime to offer, give or receive on either side gratuities or commissions for contracts, jobs or positions. Canada is too great a country to be for sale and the Canadian people are too noble a force to be sold. The time of democratic corruption is past indeed, and over. The National Unity Government will sweep away even its last remnants. Those who will best succeed will owe it to their zeal, their initiative, the use of their talent and not to money.

THE RAILWAY PROBLEM.

One of the most thorny problems that Canada has to solve, a problem which is also most urgent is that of the Canadian railways.

The old political parties fear to resolutely apply a solution because their still undeclared solutions are so unjust that they

dread alienating public opinion if they dared make them known. After a long period of “*laissez-faire*“, the incompetents of financial democracy have hidden behind the policy of “do-nothing”. The leader of the Conservative Party has solemnly declared that the problem is insoluble; a splendid reason for doing nothing, especially from a man who was for five years Minister of Railways! The Liberals, on their side, have been satisfied with piling up gigantic deficits.

Two solutions are currently put forth: that of the great capitalists and that of the collectivists (advanced liberals, socialists, communists).

The great capitalists would like the whole property and the whole power of the Canadian railways to fall into their hands.

The collectivists, or the Reds of all shades, would like the railways to be the exclusive property of the State.

The National Unity Party of Canada rejects both these solutions.

The railways are too great a power to be in the hands of a handful of capitalists, to be a private property. For this power is such that it can be an instrument of blackmail against the State itself.

State socialization pure and simple is moreover a bad solution because it means the definite destruction of all personal initiative in this domain which especially needs it.

For National Unity, it is again the corporatist system which will settle this important problem in the most just way.

NATIONAL CORPORATION OF TRANSPORTATION.

There will be, as in the case of the other great national activities, a National Corporation of Transportation. This corporation will be formed of all employees of the railways, technical staff and management, representatives of those who have invested only in the railways and representatives of the public.

This National Corporation of Transportation will take charge of all the railways on Canadian territory. It will issue new shares in exchange for those which have been issued by the old companies. It will be responsible for the financial and technical structures of the railways entrusted to its competence. It will be responsible for operation and service.

The great railway network of the country will not be the business of a few capitalists or the plaything of politicians. It will be in the hands of technicians of industry, it will be directed by experts on the question. All who share in railway activity will be partners working for the country at the same time as for themselves. Their great National Corporation, self-governing like all the others, watched over by the State, coordinated with all the others and the general purpose envisaged by the whole country, it will itself set the conditions of its interior life and will determine itself its advancement and progress.

The government will not cancel the enormous debts incurred to it by the railways. These belong to the people and they have the right to find their property where they put their money.

PAYMENT TO THE COUNTRY IN SERVICE.

The National Unity government will have its railway debts paid by service to the Canadian people. Because, under the forthcoming nationalist system, the Canadian people will use their railways. They will use them extensively. They will learn to

know their country. Canadian youth will learn to know Canada and love it better. Canadian children will early learn to appreciate their wonderful homeland and their fellow-citizens of all the provinces. Thousands of young French-Canadians with their guardians, teachers, doctors and nurses, will go each summer and spend holidays on the shores of the Pacific or Atlantic. Thousands of young Canadians of the Maritime Provinces will go and spend holidays in Ontario. Thousands of Canadian children from British Columbia will go to vacation colonies set up in the Laurentians or in the Gaspé peninsula, and so on.

YOUNG PEOPLE WILL LEARN TO KNOW THEIR COUNTRY.

Each summer half a million of our Canadian children will have holidays, open air and physical training. As they reach adolescence after several different holidays, they will know what Canada is. They will have a very clear vision of it. They will know the other provinces. They will have learned to esteem their distant fellow-citizens and be esteemed by them. The new generation, by its knowledge of the country and its conception of what it can be and must be will mould national unity for the future.

Our pupils and students will travel and will go and see operating on the spot the different industries to which they may wish to devote themselves.

Our veterans of past wars will have the privilege of travelling free on Canadian railways.

Our railways, by their contribution to this great national work, will thus repay the Canadian people for the billions which it has advanced to them.

The railways will be freed from the intervention of politicians and capitalist speculation. They will no longer know the fatal

results of stock-jobbing or of patronage. They will have guarantees of sure survival. They will be able to protect themselves. They will be able to transform certain unused rights-of-way into super-speedy arteries of motor transportation, which they can develop themselves or hand over to the country to extinguish their debts. Freed from their fetters, they will be able to put to use all that initiative can contribute in the domain of science and progress.

Statism and stock-jobbing capitalism have been tried. They cannot settle satisfactorily our railway problem. Corporatism alone will apply the practical, just and ideal solution.

ESSENTIAL CONDITION OF ORDER.

The old party system, financial democracy, has taken control of the social classes of the country and has practically ruined them all, for the benefit of great international organizations always under Jew control. Financial democracy has driven the country and its public institutions toward bankruptcy.

Farming, labour, commerce, industry, fisheries, transportation, etc., have been directed and ruined by people who know nothing about them and were not responsible to these great national activities.

Each class, each activity, must take back its control, its powers, its initiative, its responsibilities. This is an essential condition of order. Each class is capable of giving itself forms, leaders, staffs and leadership; of finding in its own ability all that it needs to prosper. Class cooperation must replace the democratic class struggle. Only the corporatist system, the political-economic-social system of the new day can bring about these results. The National Unity Party of Canada is the only federal movement which heralds Canadian Corporatism made for Canada in the

Canadian spirit, and this Party alone is able to make it triumph and apply it.

NO CORPORATISM IS POSSIBLE IN DEMOCRACY.

It has been sometimes asked whether it would not be possible to apply Corporatism in democracy, under financial liberalism. This would be a complete impossibility. In the first place, because the corporations would be again divided into all sorts of political factions which would argue about influence within their ranks, would set members of corporations against each other in partisan quarrels, would perpetuate patronage and favoritism. Further, because liberal-democracy demands control of whole classes of the people (agriculture, labour, industry, fisheries, commerce, etc.) by politicians.

Liberal-democracy is “*laisser-faire*” and do-nothingness, dog-eat-dog competition, while Corporatism is discipline and coordination. To fix salaries and wages, prices and working conditions rigidly is dictatorship, but a dictatorship which each class freely imposes upon itself. Corporatism and *laisser-faire* are irreconcilable with each other and it is folly to think they can be made to function together, to wed national corporatism with liberal-democracy, authority with lack of discipline, and order with anarchy.

GOD, KING, COUNTRY, FAMILY,
DISCIPLINE, DIGNITY.

Canada for Canadians.